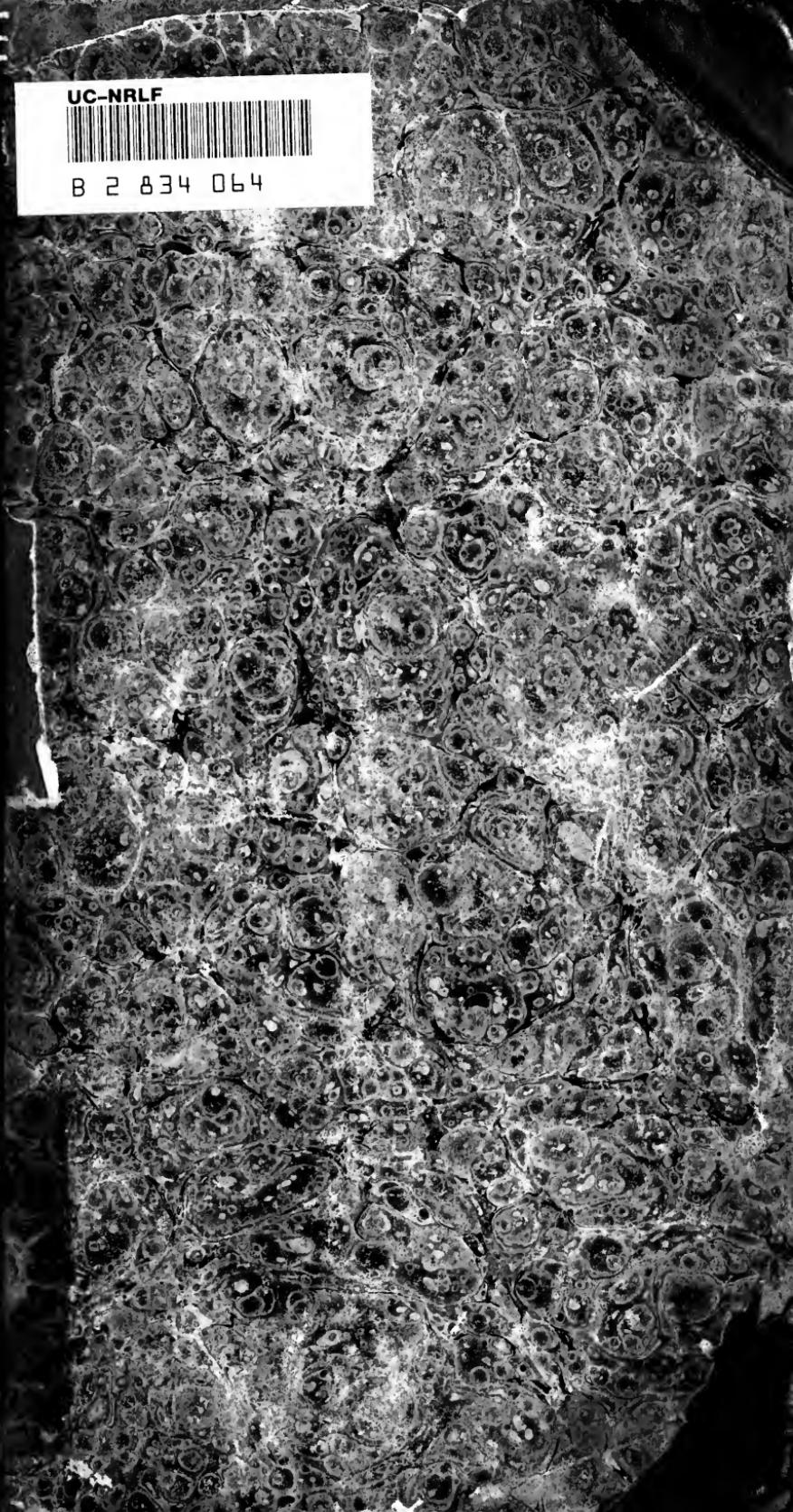


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# REMAINS OF ARABIC IN THE SPANISH AND PORTUGUESE LANGUAGES.

WITH A  
SKETCH BY WAY OF INTRODUCTION  
OF THE  
*HISTORY OF SPAIN,*  
FROM THE  
INVASION TO THE EXPULSION OF THE MOORS.

ALSO  
EXTRACTS FROM THE ORIGINAL LETTERS IN ARABIC  
TO AND FROM DON MANOUEEL AND HIS  
GOVERNORS IN INDIA AND AFRICA.

APPENDIX,  
CONTAINING A  
SPECIMEN OF THE INTRODUCTION TO THE  
HITOPADESA TRANSLATED INTO THREE LANGUAGES,  
THE PRINCIPAL METRE OF WHICH IS THAT OF  
THE SANSKRIT.

Y este nombre Albogues es Morisco, como lo son todos aquellos, que en nostra lengua Castellana comienzan en AL. D. Quixote, Part. iv. Lib. viii. Cap. lxvii.

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By STEPHEN WESTON, B. D. F. R. S. S. A.

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## ADVERTISEMENT.

THE introduction to this small work is intended to give a slight outline of the history of the Moors, from their invasion of Spain in the beginning of the eighth century, to their expulsion from it in the end of the fifteenth.

The passage in the title from Cervantes arose from a question of Sancho, concerning the word Albogues, which he had never before heard, or seen in all his life. Upon which Don Quixote tells him that it is an Arabic word, as all the words are in Spanish which begin with Al, and that there are only three Arabic words in Spanish which end in I, and that they are, Borçegui, Zaquiçami, and Maravedi, since Aheli, and Alfaqui are known to be Arabic by their prefix. We learn from Athenæus, p. 66. F. that there is but one Greek word ending in I, and that is μέλι, honey, since πέπερι, κόμις, κοῖφι, pep-

per, gum, and koiphy, a confection used for an antidote, are foreigners. Albogue for the most part means a pipe, or flute, made of reeds joined together ; hard to blow, and of a grating sound, when ill-played ; like the shepherd's in Virgil, Eclog. iii. 27.

“ non tu in triviis indocte solebas  
Stridenti miserum stipula disperdere carmen ; ”  
which Milton has admirably expressed in a word of his own,

“ When they list, their lean and flashy songs,  
Grate on their scannel pipes of wretched straw.”

In Don Quixote however, Albogues is explained to be brass plates like flat candlesticks, which, beat together, make a rustic music, such as provoked Hotspur to say,

“ I had rather hear a brazen can'st stick turn'd,  
Or a dry wheel grate on the axle-tree.”

Henry IV. Part i. Act iii. Scene i.

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## INTRODUCTION.

THE Goths, who had driven the Romans out of Spain, were, in their turn, put to flight by the Saracens, whom Count Julien had called in to revenge himself on Roderic, the dishonourer of his daughter. The Christians of Spain having submitted to the Moors, were called Muzarabes, that is, Mefeehee-Arabs, or Arabs of Messiah; because they retained their own religious worship. Roderic was the last Gothic king in Spain, in 714, and Pelage, his near relation, hid himself in the rocks of Asturia, and after three years concealment fellied forth from his sanctuary, *Notre Dame de Covagonda*, a grot amidst inaccessible rocks; when full of hope and ardent zeal, and followed by numerous partisans, he drove back the usurpers, who, unable to cut him off, entered into negotiation, and suffered him to enjoy a certain district, provided he paid them a small tribute

in acknowledgement of their superiority as chief Lords paramount of the Seigniory. In process of time he was again insulted by the Moors, whom he marched against, and defeated in the year 716, and recovered whole provinces, and was proclaimed King of Leon and the Asturias, and reigned till 737, twenty years, with an exemplary reputation for true piety and determined courage; without liber-tinum, and without luxury. This part of his character may possibly have been the reason, why Voltaire has refused to call him a king. It is, however, to him that the Christian kings of Spain, owe the preservation of the title of sovereign; who, in after-times, once more expelled the Moors under Philip the Third. The strength of the Christians was mightily augmented by the intestine divisions of the Moors. In 745, Don Alonzo, the Catholic son-in-law to Pelagio, passed the mountains, and came upon the northern part of Galicia, and in a single campaign, unopposed by any great or commanding force, conquered nearly the whole of that province.

Next year he attacked León and Castille, and reduced Astorga, León, and Saldagna, before the Moors could bring an equal force to cope with him, and possessed himself of Montes de Oca, Amaya, and Alava, at the foot of the mountains. The year after he pushed on towards Portugal, and ravaged the country as far as Castille; but not being able to protect his conquests in the flats, which he had subdued, he burnt and laid waste the plains, led the Christians back to the mountains, and carried off the Moors for slaves. Thus encompassed by a desert of his own making he remained quiet for some years, and as he grew stronger he occupied the champaign country by degrees, and rebuilt the cities he had demolished of León and Astorgas. He died in 757, and was succeeded by his son, Don Froila, who had partaken of his conquests, and fought by his side. During his reign the Saracens in Spain threw off the yoke of the Khalif, and Abderráhman, the viceroy, rendered himself independent, and fixed the seat of his government at Cordova. The conse-

quence was, that the divisions of the Moors were settled, but for all this Froila took their general prisoner, and killed and routed 54,000 of them in a pitched battle, and then built Oviedo, and made it his capital for the convenience of defending the level plains which he had begun to people. Abderrahman called also Abderame, was captain general, and governor of Spain, for Hescham Khalif, of the race of the Ommiads, in the year 113 of the Hejira, and 731 of our reckoning. It was he that Charles Martel defeated near Poitiers in 732, when the battle lasted a whole day, and the slaughter of the Saracens was immense.

There are Arabic coins in some cabinets struck under the first Emirs of Spain, and afterwards by Muſa ſon of Nasir, or rather by Alahor, ſon of Abderrahman Alſafak, (who came from Hispalis, and ſettled at Corduba,) from the year 100. Chr. 718, A. D. to Abderrahman the Third, in the year 300, or 912 of Christ.

Abderrahman ſon of Moavie, and grand-  
ſon

son of Hescham Khalif, of the Ommiads; came to Spain when he was twenty-eight years old, in the 756th year of Jesus Christ, when Almansor was Khalif of Bagdat. This fugitive prince was recognised, and acknowledged by the Arabs in the West to be the legitimate Khalif, and reigned thirty-two years, and some months, and left his crown to his son Hescham, in the year 172 of the Hejira. It was he that built the great Mosque of Cordova in 170, and founded the monarchy which lasted till 335 or 946 of our Era. He was called El Adel, the Just: he left eleven sons and nine daughters, according to Khondemir Ebn Amid, but the years and the dates differ in the Spanish Chronicle. Abderrahman second of the name was the son of Hakem, and grandson of Hescham, and the fourth Khalif of Spain, of the race of the Ommiads; he reigned thirty-one years, and died in 852, leaving forty-five sons, and forty-two daughters. Under his government the Mohammedans split into various factions, and waged war with one another. During these disorders the

Christians retook Barcelona; but on order being restored, Abderrahman conquered it again, and with it the city of Valencia, which his uncle had persuaded to revolt against him; he there chased, and dispersed a fleet of Norman ships that came from Lisbon for the purpose of taking possession of Cadix and Seville; and having silenced his foreign enemies, and appeased his domestic broils, turned himself to the arts of peace, and paved the city of Cordova, and brought water to it by a noble and costly aqueduct. There was also a third Abderrahman, the eighth Khalif of the same family, that reigned nearly sixty years in Spain! Ebn Amid tells us, that he was the son of Almondir, and was surnamed after having been proclaimed Khalif, Nasser-ledin-illah. He succeeded his brother Abdallah in the 300th year of the Hegira. It was this prince who first took the title of the Commander of the Faithful, Emir Almoumenin during the divisions for the succession to the Khaliphate, in which violent efforts were made on the side of the Abbassides on one part,

part, and the Ommiads of the other: Nevertheless Abderrahman kept possession of the government through the whole extent of the West for a space of fifty years, and died quietly at the age of seventy-four in the year 350, that is, 961 of our account.

There is in Wise's Catalogue of the Bodleian Coins, one, which Gagnier says, was struck at Alexandria, Anno 310, Chr. 912, that really belongs to the reign of Abderrahman III. and the mint of Andalusia. The coins of the early Khalifs, that resided at Corduba, have on them Andalus, which was the name given by the Moors to Spain, and the word Corduba is to be supplied, as Panormus is in the Sicilian coins, which read only Medeenet Sikileet.

In the year 979, when the Christians were on the point of a total subjugation of the Moors, and little short of being rid of them for ever, appeared Mohammed Ebn Emir Almanzor, a Saracen General, who by a series of bold and successful enterprises turned the scale, and inspired his countrymen with new courage

courage to maintain their post, and recover their lost ground. Almanzor was the grand Vizeer to the King of Cordova, and, irritated against the Christians, from the sufferings of the Moors, became furious and implacable in his warfare. He took Leon, and putting the inhabitants to the sword, burnt the town. Barcelona met with a similar treatment, and Castille was ravaged ; Galicia and Portugal overrun and plundered. The Christians were every where beat, and never won a battle in the course of forty different actions, in which they fought the Saracens ; but as small obstacles sometimes turn great torrents out of their course, so on the taking of Compostella, and at the carrying off in triumph of the gates of the church of St. James, a flux broke out among the troops of the infidels, which the Christians naturally interpreting a stroke from Heaven, for sacrilege committed against the church of their favourite saint, attacked the conquerors in their turn with such a holy rage, and divine fury, that not all the cool courage of Almanzor could rally the fugitives of

of his terror-struck troops ; when totally unable to make any stand he was himself reduced to run away, and, leaving his followers to their fate, he fled to Medina Celi, and died of regret and abstinence in the year 998. We have a coin extant that was struck under the Khalif Hescham Almuaeed Billah, who reigned from 976 to 1008. See Tychsen, p. 132. Tab. Ixiii. It is of silver, and has on it in the area, There is no God but God, and none like him. Round the margin, In the name of God, this Dirhem was struck in Andalus, in the year seventy and three hundred. On the reverse, Iman Hescham, prince of the faithful Almuaeed Billah, Aamer, that is, Royal.

During these times, the kingdom of Castille arose, and as yet undivided. Old Castille was set up long before the New had been recovered from the Moor, and separated from Leon by some insignificant streams on one side, and bounded by Asturias, Biscay, and Rioja on the other, a province belonging

formerly

formerly to Navarre, now annexed to Old Castille, whose principal towns are Logrono, Calzada, Najara, and Bellorado. This district soon became a bone of contention between the sovereigns of Leon and Cordova, and as the former were more fortunate in war than the latter, the nobles of Castille became independent in spite of the Moors, when their power was in its meridian. The kings also of Leon, and Oviedo; and Castille, united in the year 1035. when Don Sanchez bestowed Castille, which had fallen under his power, on his eldest son Don Ferdinand with the title of King; and thus the sovereigns became kings of Leon and Castille, by the union of the territories of Castille with those of Leon and Oviedo. And now another kingdom arose, the kingdom of Arragon, and about the year 1035, Don Sanchez, surnamed the Great, king of Navarre, raised Arragon into a government for his son Don Ramira. At this time the whole of Spain was divided into two unequal parts, by a boundary drawn from East to West, from Valentia to a point somewhat be-

low the mouth of the Douro. All to the North of this line was Christian, the smallest and the poorest portion of the country, and all to the South Moorish, and by far the richest share in all senses. There was nothing wanting in the Moors but union to be masters of the whole, and so it may be said of the other party, for feuds and divisions prevailed within and without in both camps,

*Seditione, dolis, scelere, atque libidine, et ira*

*Hesperios intra muros peccatur, et extra.*

Although the Christians did not draw up in battle-array as the Moors were in the habit of doing, one against another, yet they too quarrelled bitterly and implacably, and were always ready to call in foreign aid to terminate a domestic broil, which was an incalculable advantage to their enemies, *sua si bona norint*, had they known how to take it. The divisions, however, of the Moors were more minute; and every town had its sovereign, who was jealous of some neighbour, so that they both, one after another, fell a prey to an invader, since each preferred to be ruined

ined and cut up singly, rather than by uniting risk the chance of the aggrandizement of a sister city, at the expence of any aid and assistance against the common enemy. The consequence was easily foreseen. The king of Toledo is at war with his brother of Seville, Alphonso stands by, and, watching the lucky moment of attack, pounces upon Toledo and all its dependencies, and makes it his capital, soon after the province of New Castille is reduced; and Madrid, a petty town, becomes the property of the Christians. So much did Alphonso, King of Castille, for want of common confidence of one Moorish kingdom in another, from the year 1080 to 1084.

The city of Toledo had been a long time in the hands of the Goths, but was conquered in the year 715 by the Mohammedans, and changed its master. To the year 764 it underwent a variety of vicissitude and internal disturbance, and was stormed by Nader and Taman, generals of the Spanish Khalif Abderrahman. Deguignes, p. 61. T. i. In 828 it revolted with many other cities under a

leader

Leader of the name of Hasian, and was not brought back to the obedience of the Khalif, till nine years afterwards. At the extinction of the Omniad sovereigns, Toledo renounced her Mohammedan kings Beni Dulnum, that had governed her from 435 to 478, or from 1043 to 1085. Then came Alphons, the son of Sancho, King of Castille, and drove them out, and took their city from them; and from that period, except a short interval, it remained in the possession of the Christians, from the year 1195 to 1212. See Deguignes Histoire des Huns, tom. i. par. i. pp. 321, 51, 56, 58. <sup>1300</sup> Alphons the VIII<sup>th</sup>, son of Sancho III. whose coins are dated at Castille and Toledo, succeeded his father 1158, and having reigned fifty-five years, died in 1214. As it happens that the conquered adopt the laws prescribed by the conqueror, so the Arabians brought with them into Spain their language and their literature; and the Spaniards applied themselves with so much zeal and ardour that they became acquainted intimately with the elegance of the Arabic tongue, and wrote poems

ems which the Moors admired, to the utter neglect of their vernacular language; so that, not one Spaniard in a thousand could compose a plain letter of compliment, or transact business in Spanish, or Latin, when whole colleges excelled in writing Arabic, with all the pride of learning, and the pomp of calligraphy. The proof of this is to be sought for in Alvarus de Cerduba whose Manuscript of the Church of Cordova P. Florez published in *España Sagra*, tom. i. p. 274, ita ut in omni Christ. Collegio vix inveniatur unus in milleno hominum numero qui salutorius fratri posset rationaliter dirigere literas, et reperiantur absque numero multiplices turbæ, quæ erudite Arabicas verborum explicit pompas. The women also cultivated the muses of Mecca, and Maria Alfaifuli of Seville, obtained the title of the Arabian Sappho. Her works are in the Escorial. She flourished in 411, which is equal to 1020 of our reckoning. See *Casiri*, tom. i. p. 150. *Arab. Hispan. Escorialensis*. It is therefore no great matter of surprise, that Alfons, a Christian prince, should

should have struck his coins with Arabic legends, since his subjects were more familiar with that than any other language, not excepting their own, but the astonishment is, that he should not have had the fear of the Moors before his eyes, and the dread of affronting the Mohammedans, his near and irreconcileable enemies, by the insulting use of their language, which they must, no doubt, look upon as polluted, and contaminated in the service of the Cross. The Moors, however, were not intolerant, and permitted the full exercise of the Christian religion in the towns which were subject to them. Ambrosio de Morales, I. c. fol. 207. tells us, *Los Moros dexaron a los Christianos con sus dignidades sacerdotes, y grande uso en su religion.* We may then, to say the least, pronounce the Castilian monarch guilty of an indiscretion; though we admire his spirit and intrepidity. The gold Cufic coins of Toledo were in the Borgian collection, and have been published by Adler at Rome, in the year 1782, they are nearly all alike, that is, the inscription is

the same on all, but the date different. They are four in number. In the area is a cross, the words Ulmeseheeā, or Christian, and under it ALE. Alfons. Round the margin. In the name of the Father, the Son, and Holy Ghost, the only God. On the reverse. In the area, Emeer of the Franks, Catholicks, Alfons ben Sancho, by the hand, power, and grace of God. Round the margin, This coin was struck in the city of Talitala, in the year 1185. The next in the year 1186, the third 1191, the fourth 1182. Toletam, or Toledo, in Arabic is Talitala according to Abulfaragius, in his History of the Dynasties, p. 241. See Pocock. Alfons in his challenge, 1194, to James, or Jacob, king of Africa, shewed a temper of mind for courage not easily daunted. Abulfarage has preserved this letter, p. 412. lat. vers. p. 277. But to resume the thread of my history; the Moors were so much alarmed at the loss of Toledo and Madrid, that they collected a great force, and with the additional succour of Mohammed Ben Joseph, king of Barbary, who came at their call with

his myriads, and fought the Christians and defeated them on the 16th of July, on the borders of Andalusia, in the Sierra Morena, or Black Mountains, so called because its ridges rise, and fall like a saw. It is a provincial saying in Spain, When it snows here, what does it on the Saw? *Quando aqui nieva, que harà en la Sierra?* This victory is celebrated annually at Toledo, but as if satisfied with the greatness of the effort they had made, the Christians dispersed, and the Moors strengthened by the remains of the men from Barbary united again to try their fortune, but for want of confidence they fell out among themselves, and having no central force, every attempt ended in defeat, and loss of territory. In 1236, Don Ferdinand, of Castille and Leon, took the city of Cordova, the residence of the first Moorish kings, with Murcia, Seville, Xeres, Cadix, and St. Lucar, whilst James, or Jayne I. of Aragon, seized Majorca, Minorca, and Valentia, and drove the Moors before him. Ferdinand III. son of Alphonse IX. was cousin-german of St.

Louis, and entertained the project of subduing the kingdom of Morocco, as Louis did of conquering Palæstine. In 1308, Ferdinand IV. king of Castille, made war on the king of Granada, and took the fortress of Gibraltar. He was a violent prince, passionate to excess, and despotic ; he acquired the name of El Prorogado, or the adjourned, because in a fit of rage he ordered two of his nobles to be thrown over a Tarpeian Rock, or precipice, and they, before the execution of the sentence, cited him to appear before God in thirty hours, to give an account of this act of tyranny ; and at the end of this period he is reported to have died, like the rich man in the Gospel, to whom it was said from authority, This night thy soul shall be required of thee.

During the conquest of Spain by the Moors it was divided into several kingdoms, which naturally weakened its strength, and made them easy captures to the kings of Castille, Aragon, and Navarre, so that the Moors had nothing left in 1238, but the kingdom of Granada. The Arabians, Moors, or Saracens, were

were all the same people, and brought into Spain by Count Julian, as has been already mentioned, whose daughter Roderic ravished, while the father was on an embassy in Africa, where he planned the first invasion by the Moors, and defeat of Roderic the last Gothic king, who was drowned in passing the river Guadatete, whilst flying from the enemy. The kingdoms erected by the Saracens in Spain were, Saragossa by Aben Alfajer; Toledo, founded by Mohammed; Cordova, by Abderrahman; Seville, by Al-Corexi; Valentia, by Zeit Aben Zeit; Granada, by Mohammed Aben Alhamar, who was originally the feeder of a flock, but signalized his valour in so many actions, that he was made a shepherd king in 1238; Cadix submitted to him, and Granada was his capital; he died at thirty-seven, and left two sons. In 1273, he was succeeded by Mohammed Mir, who reigned thirty years, and built the palace of Nugno at Granada. Mohammed Aben Alhamar came to the crown in 1305, and, after reigning eight

years, was imprisoned and killed by his brother. He took some towns during the troubles of Castille, and refused to pay the tribute to its king, which had been always exacted from the Moorish monarchs; he held a synod, and allowed the clergy to keep mistresses. He lost his eyes by an accident just before his imprisonment and murder.

The fourth king, Mohammed Aben Azer, having killed and taken possession, was de-throned by his subjects, who conspired with several Moorish governors against him, four months after his accession.

Ismael, the fifth king, in 1314, shared the same fate, though he had laid siege to Gibraltar without taking it, but had defeated the Christians in a pitched battle, and made two of their generals prisoners.

Mohammed, the sixth monarch, came next in 1328, a youth, and under tutors, who involved him in a war with the Castillians, in which he was beat, and saddled with a tribute of 120,000 doublons. The king of Castille

then presented him with a splendid robe, and his subjects deposed him for accepting it.

Joseph, the youngest brother succeeded in 1334, and under the protection, and with the aid of Miralmumin exempted Granada from the Castilian tribute; but was conspired against by his successor, and put to death in a rebellion of his subjects.

Mohammed Lagus, *لغوس* the robber, succeeded, and reigned till 1360, when he was driven from the throne in favour of Mohammed Ahmer, the red.

The ninth king was Abenalamar, killed by Don Pedro the Cruel in Seville, whither he had gone to conciliate his favour. He had only reigned two years.

Mohammed Lagus, then called the Old, came back and reigned altogether twenty-two years.

Mohammed of Cadix, son of Mohammed Lagus, succeeded in 1394 and reigned peaceably thirteen years, the only instance of a Moorish Prince of Peace during the whole of his reign. He married the king of Tunis's

daughter, and was enabled by this connexion, and strong frontier towns in Andalusia to keep his subjects quiet, and himself undisturbed.

Joseph, his son, succeeded in 1409. He was kind to the Christians, and being engaged in foreign and civil wars, his son conspired against him, and the king of Fez, jealous of his clemency to infidels, sent him a poisoned vest of cloth of gold which soon put an end to his existence.

Joseph was his eldest son, but Mohammed Aben Balva mounted the throne to the prejudice of his elder brother in 1412, and after reigning twelve years died peaceably, having conciliated the king of Castille, by paying the ancient tribute, and sending him presents of his most beautiful wives.

Joseph then followed him, who ought to have preceded; he reigned four years, and trod in his brother's steps, and paid the tribute.

Mohammed, his son, called *كوس* or crook-backed, began to reign in 1428. He was much beloved from without by the princes,

princes, his neighbours, but hated by his subjects, who drove him to Tunis, and obliged him to abdicate.

Mohammed Kemelee, or the little, قبلي, who headed the rebels, succeeded that same year, but was deposed after twenty-two months reign for his baseness and cruelty.

Mohammed the crook-backed then returned in 1430, but was dethroned by a competitor, set up by the king of Castille, to whom Mohammed refused to pay the accustomed tribute.

Joseph Aben Almah, rival of Mohammed, made himself a vassal to the king of Castille, but died in the sixth month of his reign.

Mohammed Crookback then succeeded again, and after three years was dethroned by his nephew.

Mohammed Lenk, the lame, كنك, having dethroned his uncle, joined those of Navarre against the king of Castille, but was defeated, and afterwards dethroned. He was famed for his cruelty, and forced many of the Moorish

knights

knights out of the country. He reigned from 1436 to 1452, when

Aben Ismael removed him. Muley Hassan, the eldest son of Aben Ismael, invaded Castille in time of peace, which his father highly disapproved.

Muley Hassan came not himself to the throne till 1470, when he conquered part of Andalusia, and plundered the territory of Alcantara, but was here stopped by the Christians, and dethroned for his cruelty to the family of Aben Caraxes, the most numerous and considerable in Granada. He finished the Alhambra, and dressed the Alixares in blue and gold \*.

Mohammed

\* Alixeres was a most magnificent villa, or country house, on the banks of the river Xehil. The artist that overlaid it with blue and gold, got a hundred doublons a day, as appears by the epigram in Spanish,

El Mora que las labrava,  
Cien doblas ganava el dia,  
Y el dia que no las labrava  
Otras tantas se perdia.

Mohammed Boabdelin, his son, succeeded him in 1482, having escaped to Cadix, to avoid being put to death by his father, at the instigation of his wife. He was taken prisoner, however, in fighting with the Castilians, when he made such terms with Ferdinand, king of Castille, that he was suffered to be at large; despairing, however, of the fortunes of the Moors, and finding them irretrievably lost, he retired to Africa.

Muley Boabdelin, a diminutive of Abdallah, was chosen in his place in 1485, but his subjects were so much split into parties, that Ferdinand, availing himself of their divisions, besieged and took Granada in 1492; Muley Boabdelin was driven from the throne, and consented to lay down his regal dignity on condition the Moors governed by their own laws, and that he should retain his former rank and

Each day his work was done,  
He a hundred doublons won,  
Such was Alhambra's cost;  
Alike each passing day,  
He left his work to play,  
He a hundred doublons lost.

dig-

dignity. Thus Granada returned to the Christians after the Moors had enjoyed it more than eight hundred years, and as a kingdom two hundred and fifty-four ; containing one hundred open towns and one hundred and forty-one cities. Before Ferdinand undertook the final expulsion of the invaders, he sanctified his project by a bull obtained from Sixtus IV. authorising a crusade, or holy war, for the sake of Christ. The queen Isabella attended him in some of his expeditions, and they were both in no small peril at the siege of Malaga, which resisted nobly and made a glorious defence ; but at last, the reduction of the walled city of Baça, or Baza, with its castle, in the kingdom of Granada, cost 20,000 men. One of the conditions of the surrender of Granada, cut off from all communication with the country, and all hope of relief, after an eight months' siege, was the liberty of possessing the revenue of certain places in the fertile mountains of Alpujarros, once barren, but brought into cultivation by the Moors. It is true indeed of this people, that however <sup>rich</sup> ~~rich~~ <sup>they</sup>

may be considered as deficient in the indispensable requisites, and essential qualities of a polished nation, humanity, generosity, and mutual sympathy, yet they have been, no doubt, of infinite service to mankind in planing his rough corners, and smoothing his wiry edge by the introduction of the light of learning, in an age of dark ignorance, and by the advancement, as early as the twelfth century, of the science of agriculture higher, in many respects, than it has ever been carried in the present age. It appears from a Manuscript, found in the Escorial, the composition of an Arabian scholar of the twelfth century, discovered in the year 1751, and published in 1802 in French, that the agriculture of all countries was at that time understood in Spain, and the sugar-cane, pistachier, bananier, sesame, and chou-marin, the cotton-tree, and the dry rice that grew without being constantly watered, were there raised, and produced in the greatest abundance; to say nothing of their knowledge of manures and skill in composts. See numbers five and six of the Archives Litteraires, in which

which are extracts from the Spanish translation by M. Correa de Serra, now in Bonaparte's service. Improvements in husbandry are sometimes not adopted when they are first suggested, and afterwards, at a very considerable interval, re-introduced as discoveries. For instance, dibbling seed, which has produced two bushels of wheat per acre more than by sowing, was proposed by Gerard Plat in Henry the VIIIth's time, and repeated by Fitzherbert, as well as the use of two ploughs in light lands, and both of late brought out as new inventions.

It will be right in this place to say a word more on the driving out of the Moors, and to account for their final expulsion from Spain; notwithstanding the capitulation mentioned above, and the assignment of the vale of Purchena, into the kingdom of Murcia, to the Moorish king with a considerable revenue.

And first, their obstinate adherence to the language, manners, customs, and religion of their ancestors, on which they valued themselves so highly, being the religion of so

many

many and so great empires, that they looked on any thing short of pure theism, as execrable, and on all image worshippers as abominations. This alone made them slow to be converted, and a whole year hardly produced a proselyte. The reason given for getting rid of them in a political view, was indeed somewhat different. It was feared on the part of Spain, that from their vicinity to the Mediterranean and to Barbary, they might easily invite their opposite neighbours to invade the Peninsula ; and, if they coolly butchered them, the cry of horror would resound from all quarters, and if they drove so many thousands away, they might expect to see them return with their enemies at their head. There was, therefore, no other way left to be quit of them as enemies, but by conversion, for which purpose the clergy was called upon for their aid and assistance, and double diligence in the pious task ; but the monks employed were impatient and soon disgusted, and reported the Moors as stiff-necked and hard-hearted, and to be subdued

by violence alone, fit but for slaves, and exile; that the only mode to be adopted was to send away the parents and baptise the children by force. This advice was rejected as barbarous and abominable, when it was recollected that the Moors in power had suffered the Christians to adore the Cross, and permitted them the free use of their religious worship. The violent method was in consequence suspended for a time. In 1499, Ferdinand and Isabella finding that the number of converts to Christianity among the Moors was very small, urged the matter strongly to Cardinal Ximenes, their confessor, and he, by bribes and by flattery, converted some of the chiefs, and christened three thousand at once in a great square, and burnt as many Korans. But the mass resisted, and the cardinal had recourse to other means, and committed Zagri, a noble Moor, and a great zealot, to the custody of Leoni, one of his chaplains, who so convinced the Moor by stripes and imprisonment, that he pretended to be converted, and feigned persuasion; and when brought before the cardinal to declare his faith,

faith, he told his eminence, with a forced smile, that his eminence had nothing more to do, to convert the rest of his countrymen, than to commit them to the custody of his eminence's lion ; by which he alluded to the name of the chaplain. By arts like these, by the sword, and by inquisitorial terrors, the Moors were partly converted, partly destroyed, and partly forced out of Spain : many of them on paying ten dollars a head, were shipped for Barbary ; but those, to the amount of two hundred thousand, who wanted the means of enlarging themselves, were driven to baptism, and four thousand were burnt, and thirty thousand converted. So efficacious was the power of the inquisition, to clear Spain of its foreign invaders, that the Sevilians complained to the king that their city was a desert, and that within its jurisdiction there were five thousand empty houses, and proposed to grant his majesty a large sum of money to suppress this dreadful court of inquiry, and put a stop to its ravages, or the whole country would become a wilderness.

Ferdinand at first appeared to listen to the plaintiffs, but was soon persuaded by the planner of the inquisition, Thomas de Turrecremata, a Dominican, to turn a deaf ear to the complainants. The Dominican told the king, that if he took money to put down the inquisition he would commit the crime of Judas and sell Christ, and that his majesty's punishment would be the same as that of the Arch-Traitor. The Sultan of Egypt also took up the cause, and threatened the Spaniards at Jerusalem, and every where in his dominions, to treat them as the King of Spain had treated the Moors. In defiance of all this, and the common declaration at the stake, that the sufferer had been forced into Christianity, and did not believe a syllable of it; the system went on all through the reign of Ferdinand and Isabella, and the aversion to Christianity grew stronger and stronger, and the inquisition was more and more detested. The emperor, Charles the Vth, having passed the summer at Granada, in the year 1526, and been magnificently received by the Moors,

was presented with a memorial, setting forth the grievances the Moors endured from the judges and the clergy ; the emperor appointed visitors to inquire into the nature and truth of the sufferings, who found the complaints to be true ; but, at the same time, reported, that scarcely seven Christians were to be found among them after twenty-seven years baptism. This produced a Junta of Court-prelates and Lawyers, who ordered the inquisition to sit at Granada, in terrorem, that the Moors should give up their fashions, language, and religion, and three colleges be appointed for instructing their children in the Christian faith. The emperor abated somewhat of the rigour of this decree for a present of eighty thousand ducats, but afterwards the inquisitors continued to burn them, and Philip the Second renewed the order for a total change in their manners and customs on pain of death, forbade their assembling in numbers, or possessing arms, or places of strength and resistance. The Moors had acquainted the Grand Seignior with all the tyrannies of the Spaniards, and

retired to the mountains, from whence they were expelled in 1570, by Don Juan of Austria, and natural son of Charles the Vth, after they had been translated from Granada, and dispersed all over Castille. At length, in 1609, their expulsion was agreed upon in Valencia, notwithstanding the rigorous opposition of the barons; and first, twenty-eight thousand were sent to Barbary, and then one hundred and forty thousand afterwards in different detachments; and the king agreed to the proposal of his clergy, that all above seven years of age should be expelled. The barons opposed them in vain, for the ecclesiastics preached every where, that it was lawful to put all Moors to the sword, if the king commanded it; and the invincible armada would never have failed if they had been banished long before. Thus Spain lost first and last from six to nine hundred thousand subjects; and in 1618 a memorial was delivered by the junta to Philip III. which set forth the dire effects of this mighty depopulation, by shewing that the country was on the brink of ruin, which brought

brought on the disgrace of the Duke of Lerma, and the death of his brother, the cardinal of Toledo, who, being banished from the court, died of vexation. With the Moors went all the merchants and the agriculturists of the kingdom, as it were, for they were the great traders and husbandmen of the land. Philip endeavoured to repair this calamity, and replenish the vacuum which it made in the Peninsula, by a most salutary and flattering edict, which offered the honours of nobility to all cultivators of the lands, with an exemption from military service ; but the edict made no great sensation, and produced very little effect on a people, one part of which was naturally indolent, and habitually averse to the exertions of manual labour ; and like the Sybarites of old, to whom the very idea of toil and fatigue gave a pain in the side, started back at the sight of a spade or pick-axe, whilst the other took no delight in any thing, but the art of war, and gloried only in the traffic of the sword.

卷之三

9

# REMAINS OF ARABIC IN THE SPANISH LANGUAGE.

SPANISH.	ARABIC.	ENGLISH.
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Aba	ابا	Abhor, ware.
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Aba in Arabic means, abhorring, dreading, bewaring.

Abenuz	ابنوس	Ebony.
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The Spaniards have also, Ebano for Ebony.

Abila	ابيل	Groß staff-pillar.
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Abila is a mountain opposite to Calpe, and makes with it the Pillars of Hercules. See Pliny, and the Arabian Geographer, Ebn Haukal, p. 24.

4to.

Açakan لَعْنَ Water-carrier.

Syka and Sawkee, with the article prefixed, are what the Italians call Secchie. Witness, la Secchia Rapita, the Rape of the Bucket by Tas-soni.

Açafate الشفَّة Quiver.

Açafate means a flat basket for ladies'-work. Shaft in English, a perpendicular pit. In Arabic a flat couch, and a quiver.

Açafran زعفران Zafran Saffron.

Acelga سَلْق White beet.

Selk and Selka with the article make Acelga.

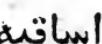
Acemite سَمِيد Fine flower.

Semeed in Arabic is, with the article, Aze-mite.

Açote سَوْط Sawt A Scourge.

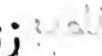
Aceña  اسنيا اب A water-mill.

The Spaniards have changed Aseeab into Aceña. N. B. Aseeab is Persian and Arabic.

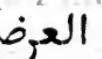
Acequia  اساقیه Canal, trench.

See Açacan above, and Sakeet, or Sakeea.

Açofar  صفر Sufr Copper.

Açumbre  زنبور A small Boat, or vessel of content.

Zumber is a Persian word, and may possibly be the original of the Spanish measure.

Alarde  العرض The Review.

This word should be written Ardh, or Ardd, Ardz, or Ards, as the letters that compose it are, Ain, Ra, Dad.

Albarcoque  برقوف Apricot.

This word is both Arabic and Persian.

Albara

Albarda بُرْدَةٌ and بُرْدَةٌ Post horses.

Bestia de albarda, Beast of burden; Albarda is used also for a saddle.

Albaran الْبَرَانُ The Passing, or Past.

A passenger in life without a fixed abode, or certum domicilium, Persian.

Albeytar بَيْطَارٌ Farrier.

Beetaur is the pronunciation of this word.

Albihares عَبَّارٌ Narcissus.

This word is spelt, Ain, Ba, Ha, Ra, and pronounced Abher.

Albogue بُوقٌ Flute or Pipe.

Albuk or book, is a name also given to a man, pleno rimarum, who can keep nothing, but tells all he knows; and on this account he resembles an instrument full of holes.

Albornoz

Albornoz

برنس

Burnus.

A high crowned cap, worn in Spain formerly, and Barbary.

Alboroque

براك

Courage, joy.

Beraki is an animating ejaculation, used in battle and in civil transactions; also in bargains as a fee, or *buona mano*, to engage customers. It is abridged in Spanish to *Oques*, which tailors are forbid to receive of tradesmen for bringing customers to their shops.

Albricias

بريل

A Blessing.

Bereek is a kind of dish made of dates and butter, and means abundance. In Spanish it is used to signify a reward for good news.

Alçaçar

حصار

Castle.

Coins are often said to be struck in the *hysn*, which is the same as the *hysar* in this place. The *Hha* of the Arabians is here changed into a *ç*. The *hysn* is the *arx*, or citadel of a town.

Alçaçar,

Alçaçar, Quiver in Barbary is the great castle.

Kebeer كبیر. A

Alcahueta كواهات Bawd.

Kuwaudet has undergone some alteration in passing into Spain, and appears to have lost a radical letter.

Alcala قلعه Castle.

Killa is a frontier town or fortification, and thence the proper name of several; for instance, Alcala de Heneras-Real-de Guadaira in Andalusia—De Xivert in Valencia, Alcala del Rio, two or three leagues from Seville, up the river on the opposite side.—De los Gazules near Medina Sidonica in Andalusia. Alcala az Ghazee, The castle of the brave,

Alcantara قنطرت Bridge.

The plural is Kintaur, and Kinteret the singular. Alcantarilla is a town in Murcia, Alcantara is in Estremadura, on the Tagus, where a bridge was built by Trajan, six hundred and se-

venty feet long, twenty-eight feet wide, of six arches, and still remains.

Alcanzia **چاک** Chak.

A chink, or fissure of a money-box.

Alcaravea **کراویا** Carraway seeds.

Kerawia is Persian for carraway-seeds, and written Kerawia and Kerawiet. Carum carvi.

Alcana **خانه** Exchange.

The house of exchange, house of customs.  
Do Khana, Town-house. Dogana, like Do Khana, lord of the village.

Alcarria **خرکا** Cottage.

Khergah is a cottage, or moveable Turcoman hut in Persian, also a royal pavillion, felck ishtibah, high like heaven.

Alcarrazá **کراشہ** Pinched pitcher.

Khyrausheh means a squeeze, and hence a pitcher for cooling water, pinched, or thumbed in the making.

Alcartaz      قرطاس      Cornet.

Kartas is a paper cornet, or paper rolled round the hand, open at the top, and pinched sharp at the other end, to hold bonbons, or sweetmeats.

Alcavola      قبول      Receiving.

Kebul, receiving, hence Gabella of the Italian, and Cavala of the Spanish.

Alcauci      خار شوك      Thistle.

Khar is thistle, and Shuk a prickly shrub. Shuk mabaurek is Carduus Benedictus. The Spaniards have dropped the last letter of the Arabic.

Alcayata      خيطة      Peg.

Kheetut is pin, or pole, in Arabic. The Spaniards have so changed the words of the Moors, as in some instances to endanger their identity. This may be accounted for in most cases by their writing them as they pronounced them.

Alcayde قاضی A Judge.

Kadi or Kazi, a Mayor-kadi sheher, Judge of the city, Kadi lehaujaut, Judge of the wants of men ; this is a name given to God. Kadi asker Judge of the army, a General of an army.

Alcoba قبة Alcove.

Kubbeh is an arch or vault.

Alcofa كوفة Basket.

Koofeh is a basket in Persian. And in Arabic a round mound of sand, like a turban, and the city of Kufa in Chaldæa. The Arabic proverb, I believe, has been mistaken by the Lexicographers when they render it لپستة به توفة ولا كوفة leesa ba tufet, waw la kufet. " There is no vice in him." The meaning as I take it is, " He has neither cap nor tuft," nec cufa, nec tufa. Salmasius, who has written a long note on cufa and tufa, p. 544. Augustæ Historiæ Script. would have said the same thing, had he known this proverb. From cufa comes coiffe, and from tufa tuft.

See

See Meninski, and Richardson in **كوفة** kufa.—  
Tawfet is excess, or overtopping, as a tuft does  
a cap.

Alcohol      **كحول**      Powder of Antimony.

Kehel is a collyrium for colouring the eye-  
brows.

Alcorça      **خرس**      Lozenge.

Khers is a delicacy, such as meat prepared for  
a marriage.

Alcrebite      **كربيت**      Sulphur.

Kibreet is sulphur; Kibreet ahmer the Philo-  
sopher's stone, or red sulphur.

Alcuña or Alcurnia      **كورندة**      Family, race.

Khorundeh or Alcurndeh is, with the omission  
of the Dal or D, the corresponding word in Ara-  
bic to the Spanish, and means the family, by  
way of distinction, as surnames are wont to be  
noted on account of some great and excellent  
quality, as Guzman el bueno a title given him  
for his defence of Tarifa in Andalusia.

Alcuza

Alcuza      قزان      Oil-pot.

Kazan is an oil-jar if you will, or a pot, or cauldron in Persian.

Alcuzcuz      قسقسا      A Paste of flower and honey.

Aldava      دف باب      Knocker of a door.

Aldek bab has been altered into Aldaba, and so changed that the Moors could not know them again. *Di boni quid hoc morbi est? adeone verba immutarier ex barbarie, ut non cognoscas eadem esse.* Ter. Eunuch. 2. 1. 19.

Aldea      ده      Village.

Deh is a town or village. The Persians call a great man, Deh khoda, Lord of the village.

Addiza      دهی      Small sticks.

Defé are two slender bits of wood, belonging to a loom. The Moors gave this name to the brush-wood in Spain about Toledo.

Alheli

حلبي

Violet.

Helee is a herb, going out of flower. Alheli, y Alfaqui tanto por el al primero, como por el I en que acaban, son conocidos por Aravigos. Alheli, and Alfaqui, are known to be Arabic, as well by the Al prefixed, as by the final I. Don Quixote, part. iv. lib. viii. c. lxvii.

Alerz

ارس

Cedar.

Urs or Urus is the Earth or Cypress-tree. See Ezekiel de Ercz. c. xxxi. and Arboretum Ursini, vol. i. p. 286. Erez is the general Hebrew name for all cone-bearing trees.

Alexixa

اخيشة

Sort of Sausage.

Akheekhet is properly a paste of flour and butter, or flour and oil.

Alsafer

فخار

Potter's clay.

Fekhar means Potter's clay, or earthen vessels and also boasting, glorying, which is an attribute of man, who is but clay in the hand of

the

the Potter. The Spaniards call the shop where the potter works, Alfahar. In this word the Kha of the Arabians is changed into the Hha, and in Alcazar the Hha was made a Kha.

Alfajeme  Surjeon, or Barber.

Haujem, here the Hha or first letter is made an F.

Alexu  Confections.

In the Spanish word the M is dropped, and the final N left out, and without the article it is Aju, in which the Ain or A is made F, and the Jim or soft G an X or Kha. Majun signifies kneaded, and an electuary, or confection.

Alfalfa  Trefoil grass.

Helfa is a water herb, to which the Moors or the Spaniards, gave the name of Trefoil, or clover, from its quality of association, or growing three together; hence we get the word, in English Help. The F is here again substituted for H. And for Alhulefa we find Alfalfa.

Alfamar جاموار Coverlet.

Jamwaur. The F is put for the soft G as well as the H.

Alfaqui فقيه Doctor of Laws.

Fukeeh, learned in the laws.

Alfaqueque فکاک Liberating a Slave.

Alfaneque فنوك Eating up the whole, leaving nothing.

Fanook, a species of hawk.

Alfayata خياط Woman-taylor.

Kheeatut means sewing, from Kheeat a needle.

Alfenique تنك Long and Slender.

Tenk or tunuk joined with Nan is thin paste. Here Ta, or T is changed to F.

Alferezia قراض The red disease.

nar el feras, St. Anthony's fire.

Alfareck

Alfareck فراش Bed.

Feraš is a couch or bed on which you lie. Khesté wa saheb feraš, (he is) sick and keeps his bed. Feraš is also a spreader of carpets and cushions in Persian and Arabic.

Alforja خرچ Wallet.

Kherj is a cloak, bag, or portmanteau.

Algalia غالیہ Civet.

This is one of the few words that have undergone little or no change in their transmigration.

Algaña غنا Abounding with herbage.

Ghena will mean grafts of any sort.

Algarada غارة Tumultuary marauding.

Gharet is rapine, plunder, deceit.

Algarbe غرب — The West.

A province to the South of Portugal, called Algarve.

Algares      غار      Den, cavity.

Ghar, the socket of the eye.

Alger      زيره      Lime, mortar, zeeré.

Algips      چسبا      Plaster.

Gypsum we have from jibs.

Alguasifل وصیل      Serjeant.

Alwasyl, or wefeel.

Alhaja      حاجت      Necessaries.

Hajé, necessaries, furniture.

Alhamar      أحمر      Red.

Ahmer, red, barbarous not Arabian. Elah-  
merani, the two reds, Wine and Flesh.

Alhambra      الْهَمْبَرَاءُ      Care, free.

Hem bera, sans souci, is the true interpretation  
of the name of the castle Alhambra, which all  
travellers have mistaken by interpreting it red  
castle

castle from its colour, and leaving out the Ba of B, which makes it ~~ب~~ hemra red.

Alhanduque خندق A ditch round, a  
fortified.

Alkhendek is a part of the city of Toledo, lying between hills in a hollow called Alhanduk.

Alhelga كلع Fissure in the feet, the space  
between the teeth not closed.

Alhelga. To produce this word the Kef or second K of the Arabians is softened to an H, and the Ain or A is aspirated.

Alhena لينا A dye from a plant.

Hynna dyes the fingers of a beautiful flesh red. The rosy fingered morn we read of in Homer is, perhaps, from Lawsonia inermis, or Egyptian privet. The Spinosa afforded a yellow die for the nails of the Mummies.

Alholbas حلبة Fenugreek.

Helebet are milky herbs, of which goats are

fond. Helbet is Trigonella, a diadelphous deciduous plant, between Lotus and Medicago of Linnæus.

Alhocigo فستق Pistachio.

Fistec is the word which the Spaniards call hocigo.

Alhonhiga خان A Shop.

A pit or ditch in the ground, in which a man works at his trade. See Alhanduque.

Alhomra A Carpet from its colour.

Hemra is red.

Alhori خر A heap, or pile.

Kheré is a heap of corn, or bricks, in a barn, or subdio, or in a building, sometimes written Alhori.

Alhuzema and Aluzema وزم Pot herbs.

Wezem is a bunch of pot herbs.

Aljafuna

Aljafuna جفنة Bason.

Jefnet is a dish or saucer of a large size.

Aljuma جما Assembly.

Jema is a large body of people collected together.

Aljamia جمیع Spanish.

Jemeea, a number of people talking together, a jargon, which the Arabians called Spanish, or gerriconça.

Aljaruz جرس A little bell.

Jiris, a bell, either large or small.

Aljavavusca جمعة Quiver.

Javet and not java is the Arabic word. Jaba or java is throwing on the ground.

Aliçaे اساس Foundation.

Asas means foundation, asa su'l loghat is a grammar, asafu'l seeaset ground work of policy.

Alicates

Alicates      لقط      Pliers, pincers.

Leket is, taking up minute substances from the ground.

Aliçeres      اجر      Tile.

*Alixar.*

Ejur, made iccer with the addition of es.

Aljemofao      كمبها بيع      Pedlar.

Kumbeha beea, a buyer of small wares. Kem is pronounced soft, Jemi, and Beha is lost in Beea, which is changed into fao.

Aljifar      البجلف      Seed, pearl.

At Julfar, a port in the Persian Gulf, was a pearl fishery, which gave the name to this word. The Spaniards asked the Moors, where they got their seed-pearls; the Moors answered, El Julfar.

Aljofayna      جلف      Earthenware.

Jilf is a vessel or jar, a repository. The Lam or L is dropped in both these words.

Aljuba

Aljuba قبا A Garment.

Keba is a short Tunick open before, in the Eastern fashion. The Kaf or K is softened into Jim or G.

Almacan الکان Almakaun. The place is a town in Castille.

Almagro مقر Acid.

Meker means four, a name which the Moors gave Almagro in Castille near Calatrava, and Ciudad Real, on account of hard water that was unfit for use, because it had an acid in it combined with an absorbent earth.

Almalafu ملحف Veil.

Muleff, is a blanket or any thing in which you wrap yourself up going to sleep.

Almanaque الباونو The New Month.

Almanack has been variously derived. See Johnson. But most frequently from two languages,

guages, which is inadmissible. The British Encyclopedists say positively, that it comes from Al and Manach, a diary in Arabic; without shewing that Manach is Arabic for Diary. In this obscurity and unascertained state of the word, I venture to say, that Almanach came originally from Al'mah nu, or new month, that is, the first month of the year in the Persian language, in which we have Maheenet, monthly.

Almandārahe مينا دري Harbour of the sea.

Meena dereca is Arabic in the first word, and Persian in the second; as in Dereea muheet, the sea surrounding, or all around; Dereea is Persian and Muheet Arabic, both together are a phrase for the Ocean, or immense sea; Bini-haeet, interminable.

Una est immensi Cœrula forma maris. Ovip.

Almaxia مخبوط Garment.

Mekheeut is sewed, not wove in one piece, like the hauks, or hakes of Barbary.

Almazen مخزن A Store-house.

Mekhzen is a magazine.

Almaden

Almaden معدن Mine.

Madin alfezl u'l Kelam, a mine of excellence and oratory, or oratorical excellence.

Almena مinar Tower or battlement.

Menar is a turret, and from this word the Spaniards may have got Almena with the loss of the last letter : the proof of this lies in the next word but one, Almenara, a beacon. Abraha, king of Arabia Felix, was called Zu'lmenar, from having first erected beacons, as direction posts, for his return from uninhabited districts, through which he passed to wage war. Minaur and Minaret are this word differently spelt, as the turret of the Mosque.

Almotoli مهل An Oil-pot. worn

Mohul is the mother or dregs of oil, from which may have been made Motoli and Motolia.

Almuscie مسك Musk.

Galeeat musk, is civet musk; and musk sabunee, musky soap-ball.

Almivar

Almiyar ابر ما Juice of preserved fruit.

Ma aber is juice of confections, or fruit preserved by sugar. The two words are made one in Spanish.

Almocaden مقادة Led.

Mekadet means led, conducted ; hence a captain, or leader.

Almoçafre زافرة A Dibble.

Zafiret is properly the tip of the arrow, and Mozafiret the same. So long ago as Henry the VIIIth's time, Gerard Platt proposed improvements in husbandry which were repeated by Fitzherbert, such as dibbling the seed, and using two ploughs in light lands, and many others now brought forward as discoveries, though, by the practice of the Arabians, they are no more so now than they were then.

Almocrebe, éve مقرعة Mule-driver.

Mukra-at is a whip, or scourge, with which the mule may be driven.

Almofia

Almofia **مغبة** Any thing hollowed out.

Mefeeat a bason, a recess, or alcove.

Almofrez **مفرج** A Cafe, large, open.

Mefrij, or muferej, a cafe like a pillow.

Almogavates **معاور** Marauders.

A houseman, who runs here and there for forage and plunder, in Arabic Mugawur.

Almohaça **الباحث** Curry-comb.

From Hesse, to wipe the dust from a horse, to curry and dress cattle,

Almohada **مقدمة** Corner.

Amak and Mukdem are both corners, from whence this word seems to come, by a change, as in the preceding, of K into H. The latter means a pillow in Spanish, and in Arabic the part of the head projecting between the ears.

Almohino

Almohino الموحنة Vexing, fretting.

Almojarra الموجرة Earthen pitcher.

Jarreh is a jar with a great belly, and called also Alcariafa. Carafe is French, and both Arabic and Persian. خزف Khezef by the change of Z into Ra.

Almud المد Half a bushel.

Mudd, a measure, whence the custom house at Valencia, where all the corn is sold, is called Almudi.

Almuerço المرخص Breakfast.

Muryz is fasting rigidly, which the Spaniards use to signify the breaking of it, or the conclusion.

Aloja الواص Mead made of honey.

Luwas, pronounced Aloha.

Aloque

idu. A oil flower ei yelmo. I blow idom.

Aloque خلّا Pale wine, neither white nor red.

Aloque is said to be from the Arabic Halaque, a mixture. Khylaut is a mixture, which, by softening the Kha will be Halaut not Halaque.

Alpuxarras بوار Uncultivated mountains.

The Albujarras are a great chain of hills in the kingdom of Granada, seventeen leagues long and twenty wide, difficult of access, unproductive, and barren, for want of cultivation, as the name imports; but now fruitful, owing to the industry of the Moors that turned Christians, and have inhabited them since the expulsion.

Alquerme قرمزي Grains of the Scarlet Oak.

The Kermes, or *Coccus Illicis*, abounds in many parts of Spain towards Alicant and Valencia, in Murcia, Seville, la Mancha, and in Serranias de Cuenca. Women are employed to gather the Kermes, who let their nails grow for the purpose of picking it with greater facility. The

French word Cramoisy, is nearest the Arabic term.

Alquiler أُكْلِيلٌ Hire.

Kira, is also the origin of our English word, Hire, from the Arabic through the Saxon, Hyran.

Alquimia كِيْمِيَا Alchymy.

Kemeea. The true chymistry is tener renta, to have an estate, y no gastar nada, and spend nothing, which, whoever has and does, will be sure to get the philosopher's stone and grow rich.

Alembique أَنْبِيقٌ A Still.

Anbeek is pronounced Ambeek.

Alquitira كَتِيرَةٌ Gum Tragacanth.

Kuteereh, is Gum Tragacanth, and Kutré pêtré, Gum Arabic.

Alquitran كَتْرَانٌ Liquid Pitch.

Ketran, in Persian, is Naptha, a liquid substance

stance flowing out of the earth, used instead of pitch or tar. See springs of it in Persia, on the Caspian, in Calabria, Sicily, Modena, and America. It is oftentimes colourless, always highly inflammable, odoriferous, and oily; specific gravity from 0,708 to 0,847.

Altaque تنك A Wicker Basket.

Tenk, and not Taque, is the Arabic word.

Alfanega آنے A Net for women's hair.

Bineket, means the opening of a bag, or sack.

Alvanil بنا A Mason, or Builder.

Binna, is a Builder; and Kargera, Labourer, and Mamar, an Architect. Alvanil is a diminutive of Albinna.

Alveria وركاہ Pool, or Pond.

Wergah, a Pond.

Alvendra فند A Gossiping, Rambling Woman.

Fend, may be the root of this word, and it means, Vain words, trifles, age, nonsense, &c.

Albaquia باقی **Residue** is the  
refuse of the earth.

Bakee, in the conclusion of letters, is, as to  
the rest We's'salem, farewell; or Bakee weddua,  
and with this adieu.

Almanza منزع Foundation, Level, Plain.

A village in New Castille, at the extremity of  
a vast plain, famous for a victory, which fixed  
Philip V. firmly on the throne of Spain.

Alhurreca رغابت Foam of the Sea.

Rughaeet, is also the salt froth that exudes  
from the roots of canes.

Alhorre پریون Tetter.

Pureeun, is a running tetter, or ring-worm, a  
disease of the nails, from Purre is Horre, and the  
last syllable dropped.

Alquaquengi كنكی Cockle.

Alkekengi, is the Winter Cherry in Tourne-  
fort, and the trivial of Phytalis in Linnæus.

Kengi

Kengi in Persian is Dumbness, which this plant perhaps produces, equally with the Solanum Maximum, and Somniferum, of the French botanists. The name of Cockle, or Coqueret, is given to it from the whirls of its fruit, *Fructu parvo verticillato*.

Anacala نان خلع Drawing out Bread.

Anacala is a name given to an oven-drawer, and to the board on which the bread is laid. From Nan khela, nacala has most probably been made.

Anagaça نای غاغا A Bird-call.

Ghaga is the cry of a bird, which the pipe imitates. Here are two words نای naee and غاغا ghaga, which mean the pipe-call, and are united in Spanish, and make one by prefixing an A, as in the preceding word.

Anafilar نای فلار Hautboy.

Naee filar, two words not compounded, but signifying a pipe of a reed.

Anoria آناریا Wells.   
 Abaur is the plural of Beer, of which Anoria has been made to signify a wheel at a well, for pots to draw up water, as in Norden's plate.

Anzel امثال Decree, or decision of wise men, by way of sentence, verse, or saying, worthy of repetition.

Imsal means, beside other things, an order to punish; by way of example, Imsool, also is a wise sentence.

Arrabal البلد City, Suburb.

Albeled, a town, or district. The last radical is left out.

Arramblado رمل Gravelled.

Reml, is sand, or gravel, on which the Eastern nations write; a particular sort is used by the Arabians, called Ulm u'l reml, science of the sand, on which they teach their children to write, and they themselves draw figures and diagrams.

agrams, cast nativities, foretell future events, and pretend to prophecy.

Arroz

ارز

Rice.

Arrabon

عربيون

Pledge, Pawn.

Arrha Arrabon, is Hebrew. See Gen. xxxviii. 17.

Arracadas

خ

Cheek-ornaments.

Rukh, a Cheek, decorations of the cheek are pendants of the ear and the nose.

Arracife

رضاض

Causeway.

A road paved with pebbles. Rezraz.

Araex

ريسا

Master, of a vessel,

Reesa jehausé, Captain of a ship.

Ataud

اطد

Coffin.

Atud, is a wooden box, Tabut, is also a coffin; and our word Kefen means, in Arabic, dead clothes, and a winding-sheet.

Aximenes اسمان Sunny place.

Asuman is Heaven, which is here put for a warm sunny place, by the addition of a Spanish termination.

Aximeses اخسام Projecting extremities that overhang a house.

Akhfam, are eaves of a house in Spanish. Observe, that in Aximenes the X is an S, and in Axmeses the same letter is Kh.

Axufayna اسفالن Earthen ware.

Afufaln, is a potter's vessel, or basin of baked earth. The Spanish word ends in Fayna.

Azaleia ازالت A Towel.

Azalet means wiping, effacing.

Azar ازهار Orange-flower.

Azar is flowers. Azhar desté in Persian is a nosegay.

Azaur

meaning Adulteration and Misfortune for the S. a Sardath  
**Azaur** ازار Misfortune, Adulteration.

**Azarcon** صرفان Lead.

Surfaun, lead, is Zarcon with an A prefixed, the F changed to a C, and called Red lead, which is another word beginning not with a Sad, but a Seen, a different sort of S. Surenj.

**Azavache** شبة Jet.

Shubuh has been changed into Azavache, by making the Sh a Z, and prefixing an A, and turning the B into a V, and He or H into Che.

**Azarote** عنزروت Sarcocolla.

Anzuroot is exactly the Gum Sarcocolla, being an Arabic term for a Persian gum, or balsam, said to be excellent for the closing of wounds, whence its name Flesh-glue.

**Azemila** شبلة Baggage-Mule.

Shimillet is a camel, and a camel is a mule.

**Azero** زردچول Steel.

Zerdchul is Steel in Persian, and Zerd is in Arabic

Arabic a Coat of Mail, from which, perhaps, the Spanish may be derived.

Aziago ازیago Unluckily.

Azeegh is Melancholic, from chagrin and misfortune.

Azicates ایزاق Spurs.

Aeezak means, causing to spring forward, expressed Azic with Ates added to it.

Azogue زیق Quick-silver.

Zeebuk is Quicksilver.

Azogue ازوقه Market.

Azukeh, signifies Provisions, victuals exposed to sale.

## B.

Borçegui برقعه Buskin.

Borzeghé, is also a Skin, or Pannel-cloth to ride on by way of saddle, from Pannéau in French, Cet âne a ni selle, ni panneau.

Barragan برقان

Barragan بکار Batchelor.

Bekar is an unmarried person, from which, by inversion, Barrag is formed instead of Bagar.

Bellota بلوط Acorn.

Bellut is an Acorn and an Oak. Shabellut, the Royal Oak.

Benalaque بنا لخ Farm-house in a vineyard.

Bina lukh, a building of cane, a cottage, or lodge in a vineyard, during vintage-time, called in Persian Sepenj, a lodge for those who watch fields. See Isaiah i. 8.

Borrah براخ Striking out, effacing.

Berah means ending, finishing, and here Borrah is, to cause to be no more, by blotting out and erasing.

Balcon

Balcon      بالخانه      Balcon.

Balakhauneh is a Gallery, or Balcony at the top of the house. Balakhauneh wizaret means, the Balcon Vizeer, or head minister.

Caçador      قاچادور      C.

Caçador de Alforja. See Alforja, in its

place, the hunter of the wallet.

Cadillos      גדרלים      Fringes.

The shaggy end of any thing wove, is in Hebrew Gudilim. See Deuteronomy xxii. 12. and Instita in Latin, a border, and 1 Kings viii. 17.

Cafila      قافيلت      Caravan.

Zaferia      زفرا      Village, or Collection

of People.

Kaufilut, a company of travellers. The Chief of a Caravan, Kaufilut basha.

Kaufilut

Cafo

Cafio خافه Not Speaking (Arabic).

Khafet is ceasing to speak, rude and unpolished in language. سخافه

Zagal شخّل A Boy.

Zagal is a Postboy, and in Arabic, Shekhel.

Leur ardeur (des mules) se rallementit-elle, le zagal, qui est comme son postillon, l'élançage du brancard, les anime de la voix, et du fouet. p. 3.

v. 1. ed. ult. Bourgoing.

Zaguan زازك A Porch, or Vestibule.

Sazak has been altered into Zaguan apparently, as there is no other word that I know in Arabic or Persian, beginning with ça for an entry to a house.

Zahinas ضياع Sops of Bread, Honey

mixed with water.

Zeeaun is Honey mixed with water. The power and sound of ل, or Da in Arabic, is Dth which the Spaniards represent by Za.

(Cahiz) قیاس A Measure.

Keeaus contains, in some places, twelve, in others eight, in others six Spanish bushels, or hanegas.

جَاهِزْ زَاهُونْ زَاهُورْ زَهْرَهْ

Zahon زاهون Breeches.

Ashum without the A, is Shum, which has been made Shon.

Zahor زهور Whiteness.

Zehr means whiteness, beauty, a flower.

Zahouri زهوري A lie.

Zuhou means a cheat, a lie, of which Zahouri has been made.

Zalea شال Coarse-mantle.

Shal is a furred cloak, a sheep's skin with wool on it; one also of wool and goat's hair, worn by Dervises, one also made of silk and camel's hair.

Calipha خالف A Vicar.

Abubeker succeeded Mohammed, called himself, Vicar of the Prophet of God, Khalif.

Camboa گامبہ A Citron.

The Spanish word should be Zansoa. The Persian is Shemse.

Zanahoria شوندر Carrot.

Shoonder is Zanhор, with the Spanish termination.

Canja گند Foundations.

Kundé is an excavation. The

Caputa چاپاتان Slipper.

Chapatan is a boot in Persian.

Zaparron شتاب براں Hard rain, falling quick and hastily.

Shitaub baraun has been made Zabaraun, or Zaparron, by dropping half of the first word.

Carça

Carça حار Briar.

Khar, a bramble.

Carmesی قرمزی Crimson.

Kirmozee. a. a. bigotf blow. چکانہ

Cenid سبت Zenith.

Semt is the Zenith, the point in the heavens directly over our heads, and اصلت the Azimuth, or the path. In astronomy it is the Arch of the Horizon, intercepted between the meridian of the azimuth, or vertical circle passing through the centre of the object, which is equal to the angle of the Zenith formed by the meridian and vertical circle.

Chinela چنکی Toe of a Slipper.

Chenki muz is the toe of a slipper much used in the house in Spain, called also Paucheleh.

Thus you may see that the word Cid means Lord, or Commander.

Seed was the name given by the Moors to the famous Spanish general, Roderic Diaz de Bivar, and the Spaniards called him El Cid Ruy Diaz. Ruy is short for Roderic.

## D.

DADOS

133

Dice.

Dedd means playing with dice, or cubes.

## E.

ENERO

يناير

January.

Yeenaur, January.

## F.

FULANO

فلاني

Such a one.

The name of any unknown person. He, Monsieur, chose, what d'ye call him. This word in the Spanish dictionaries is called Feloni; Hebrew, which is Peloni; but the Spanish word

## G

is

is what the Moors brought into the country, and not the Jews. The only difference between the two terms is in pronunciation, in which the Spanish Fulano accords best with the Arabic.

## G.

GIBRALTAR جبلو الطرك Gibraltar.

Gebelu'l Tarek, the mountain of Tarek, where the first Saracen Tarek landed, in his descent upon Spain from the opposite shore, in the year 710.

Gineta قنات A Cane Spear.

Kenat, a Cane.

Guada وادي Channel of a River.

Wadec.

Guadafion وادي اب Passage of the Waters.

Wadee Abi. Guadafion is a river in Castille,

Guadahenar

Guadahenar وادی مینا Water of the Ha-  
ven, or Port.

Wadē meena, or Mouth of the river.

Guadajor وادی چهار The river of Walnuts  
in Andalusia, near  
Cordova.

Wadē chuhaur, the river of four kernels ;  
the word Meghz is left out. The walnut is di-  
visible into quarters.

Guadaira وادی ارحا River of Mills in  
Andalusia.

Arha is the plural of Reha, a Mill.

Guadaladiar وادی دار River of Houses.

Wadē'dar is in Andalusia.

Guadalaxara وادی خارا River of Stones.

Wadē'lchara, a city in Castille, on the banks  
of the Henares.

Guadalbarro وادی بارہ River of Bounds.

Baré is walls, ramparts, trench, palisade, and Guadalbarro, small river, running down the Sierra Morena.

Guadalbullon وادی بول River of Daggers.

Bul or bul is a nose, or a pointed instrument; Guadalbullon is in the province of Jaén in Andalusia.

Guadalcunar وادی بونجار River of a Field of Battle.

Wadée Bunjar or Bulhar, means also a place where plenipotentiaries meet to settle a treaty, or a truce.

Guadalcana وادی خان The River of Recreation.

Wadée khan is a river and a town in Andalusia of reception for travellers, like a caravan-ferai.

Guadalercc

Guadalerce وادی حرس River of Guard.

Wadee hers is a river of protection, or frontier-guard in Granada, called also Guadalhorze.

Guadalertin وادی تیره Muddy River.

Wadee teereh in Andalusia, with the insertion of the article, as in the other words beginning with Guada, has been changed from altereh into alerteh, and finally ertin.

Guadaleste وادی استان River of Turnips.

Wadee astan is a river of roots in Granada.

Guadalete A River in Andalusia, called Lethe by the Romans, to which the Moors prefixed Guada, or Wadee.

Guadalhorra غار River of the Laurel.

Wadee ghar is a river on whose banks laurels grow in Andalusia.

Guadalimar احمر The Red River,

Ahmer is red : the Guadalimar falls into the Guadalquivir.

Guadalmallete مهالك River of dangerous holes, or places.

Mehalk is the plural of mehliket, called corruptedly Mallete. The Guadalmallete runs from the Sierra Morena into the Guadalquivir.

Guadalmedina مالينا River of the City.

Guadalmedina, in Andalusia, falls into the sea near Malaga.

Guadalmelera ميراث River of Inheritance.

Guadalmelera was once, and should be again Guadalmeiera. The Arabic word is Meeras, Guadalmeeras is a river in Andalusia.

Guadalquinton قط River of the Cat.

Guadalket is in the bishopric of Guadix, in Andalusia.

Guadalquivir

Guadalquivir      كَبِير      The great River.

Guadalkebeer falls into the sea five leagues below Seville.

Guadamecil      مَصَال      River in Andalusia.

Guadamecil or mislaul is the river of hangings, that is, where gilt leather for hangings, or other uses is made.

Guadarama      رَمْل      Sandy River.

The Pass of Guadarama, is situated at the top of the mountain, at whose foot is the town, nine leagues from Madrid. Properly Guadareml or sandy river.

Guadarranque      رِمَاك      River of Mares.

Guadarimak, Mares. The river is in the bishopric of Cadix.

Guaderriza      رِصَاص      River of Lead.

Guadaresas in the kingdom of Jaen. Resas is tin, and lead ; and the former was called white tin, and lead black tin.

Guadarroman رمان River of Pomegranates.

Rummaun, is the Pomegranate, and the river in the province of Andalusia, and diocese of Cordova.

Guedaxira شراحی River of much Meat.

Sherahee means meat. The Guadaxira is in the province of Estremadura.

Guadazonon شوي River of Bathing.

Shuee, washing. Za stands for shu, as we have seen in Zagal put for Shekhel. The Guadazonon is in the diocese of Cuença, and kingdom of Castille.

Guadazeletc زلات River of Prayers.

Zellat means errors, sins. Zellat u khetacea, slips, and offences, which beget prayers. Guadazelete is a river in the archbishopric of Toledo.

Guadacenas

Guadacenas گواداچنس River of Wolyes.

Heeb, or Zeeb, is a wolf, and probably the word should be Guadacebes in the bishopric of Jaen, in Andalusia.

Guadiaro. See Guadalaviar, River of Houses.

## H.

HORRA حر Free.

Hyr is free, having been a slave.

## J.

JARRO جر Jar.

Jarré is a pitcher. Dar besos, y besitos al jarro, to kiss the jar often, as in Persian, Bus daden; and Na dar un jarro de agua is a Spanish saying, as in the Roman poet, and the Gospel; not to give the smallest favour to any one, even a cup of cold water. Juvenal accuses the Jews of shewing none but Jews the way to the well. Sat. xiv. 104. Matt. x. 42.

Jorro

Jorro جر Drawing along.  
Llevar la nave a jorro, is to tow the vessel along; in Arabic is expressed by Jerr, towing the ship.

L. جنبش

Loco لوق Mad.

Look is folly, stupidity, in Arabic; and Lukhen the moon, in Persian, as if the mad were moon-struck.

Lonja لبحة A long Piece, a Slice.

Lumjet, or lunjet, is what we call a lunch, or luncheon, and the Arabians, a whet before dinner. Minshew knew this as far as the Spanish, but nothing of the Arabic original.

MAÇORCA مزير Flax on a Distaff.

Zeer is linum, or flax, and the Spanish word is used for as much as is usually put on a distaff at one time.

Mancebo

Mancebo منسوب A young Man, a Boy,  
Mensub, relating to man.

Marrido ممرد Lean, Macerated, Fallen away.  
Mered means dissolving, macerating.

Maravedi مرابطين Maravedi,

Money of the dynasty Almoravidarum, in  
Africa and in Spain, of five princes. Abubeker,  
son of Omar, was the first, 1056.

## N.

NAYPES نيف Playing-cards.

Neef is excess, surplus; numbers from one to  
three, and three to ten. Vide Gigaei Lexicon, et  
Castelli. From Nips in Spanish, come Pips in  
English, or numbers of the cards. This is a clear  
proof that cards are of Arabian invention \*.

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\* The word Fish for counters comes from Pice, of which  
eighty go to a rupee. See L'Abbé de la Rive sur l'Invention  
des Cartes à Jouer, 1780, à Paris, who says N. P. are the  
initials of Nicolo Pepin, who invented cards. See also Dic-  
cionario de la Lengua Castellana, 1734; and Préface to the  
Conformity of Oriental Languages. Ma fish is no money,  
and Pishadet, in Persian, before hand, means ready money.

Naranja

نارنج

Orange.

Narenj, an orange, Narengee of an orange colour, both in Arabic and Persian.

## P.

Peon بائی Foot Soldier.

Pace is a step, which is made by the Peon at Chess, or Pawn ; a Soldier is Sipah.

## Q.

Quajur كجور To Thicken, Curdle.

Kejger means a plasterer, and Kej mortar, or plaster made of lime, sand, and water, thickened to a certain consistence. Quajar is, however, derived from the Latin, Coagulare, and Quajo Rennet, from Coagulatio ; whence comes also our Quagmire, not as Johnson says, Quasi Quakemire. The Spaniards are constant in changing the L of the Latins into I, consonant, (J,) and the F into H, as in Hijo from Filius, and Hoja from Folium, whilst the Portuguese retain

the

the Roman F, and say, Fidalgo, not Hidalgo, with their neighbours. The Portuguese change the Roman L into R, in Ingres and Nobres. In Hindostan an Englishman is called after the Portuguese fashion, Ingreez. The Arabian historians of the Cruzades, gave Richard Cœur de Lion, King of England, the name of Angitar. The Portuguese, in changing L into R, only imitate the Romans, who altered the Greek word  $\lambdaείριον$  into Lilium; and when they Græcised their own language, wrote Latiaris, Parilia, for Latialis and Palilia, and  $\phiραγέλλιον$  for Flagellum. See St. John, c. ii. v. 15. Evang.

Quexigo      وشیج      Wild Ash-tree.

Weshij is not unlike Queshige; whence, as the Spaniards pronounced it, making Sh a guttural, and Waw a Q, Quexigo.

Quilate      خلة      Caract.

Khelt means a caract, in Arabic Kyrat, spelt Kaf, Ra, Alif, Ta, and not Caract, as in all dictionaries. Kyrat is the twenty-fourth part of an

ounce;

ounce ; it signifies also a bean or pea-shell, a pod, a husk, or barley corn.

**R.**

**REGAIFA** رغف Cake, Paste, Clay.

Reghf is forming into cakes, or balls ; hence regaifa.

**REJOM** رجوم Dart, Javelin.

Rejum is any thing thrown. Throwing stones at a rock in the valley of Mina, is a ceremony performed by the pilgrims at Mecca, to represent the stoning of Lucifer from heaven.

**Rafez** رفیض Low, Left, Rejected.

Rafeedz means left, and rejected, like the Mohammedan sect of Ali, or the Shiites, which prevail in Persia, called by the Turks Heretics, who are themselves adherents and followers of Sonna or tradition. From the Spanish Rafez comes our cant term of Raffish, low, mean.

Rezio ریزیو Solid, Hard.

Reeves is hard, firm, strong.

Rezzi Gold guilded. سریزی

SARACENOS سرک Saracens.

The Saracens were originally a people who lived by plunder, such as Virgil paints the inhabitants of Nersæ, Semperque recentes convectare juvat prædas, et vivere rapto. Hence the name of Saracen from Serek to steal, or from the region of Arabia, nearest Egypt, called Saraca, according to Stephanus. Seriké kurdun is to rot in Persian, and Serket means by stealth.

Saraças, or Caraças, سرچ Crooked pins, or small particles of Gold in Meat to choak People.

Zersaw is a particle, or filing of gold; as to the use said in the dictionary to be made of these pins, nothing is known.

Saratan

Saratan, or Zaratan, سرطان A Crab.

Surutaun is a Crab, and the sign Cancer. ۱

Sarçahan زرسان Resembling Gold Thread.

Zersan is a striped silk used by the Moors very thin, known to us by the name of Sarcenet.

Sericum Saracenicum of Skinner.

Seges سگی Seges, a Spanish Wine.

Segi in Persian means wine, and Segi-khané is a tavern, or wine house.

Sarao سراي Ball, or Dancing-room.

Serai, a palace, court, feraglio.

T.

TAÇA طاس Cup.

Tas is a cup, or porringer; Tas eflak, the cup, or vault of heaven. The form of the heavens is a depressed arch, resembling a shallow cup, or basin for a fountain.

Tafetan

Tafetan تفتة *A small piece of silk.*

Tafté is silk twisted in spinning.

Tagarmina تغارم *Provisions, a sweet thistle good to eat.*

Tagarnillo *جعف* The herb fennel giant, Bekhoor miryem in Persian.

Tahon طحان *A Miller.*

Tahona طحانه *Horse or Afs-mill.*

Tehhan is a miller, or horse working in a mill, and Tehhannet a mill worked by a horse, afs, or camel.

Tahur تاجر *Gamester, Merchant.*

Tajir is a merchant, artful, adroit in his business.

Tagar *تاجر* To Cut and Slash.

Tagar is called Arabic, but it comes from Talea, a cutting, or slip from a branch, or plant,

H and

and that from Θάλεια. The Italian and French have Tagliar and Tailler from the same source. Taleæ ferreæ are iron plates, paid for money by the ancient British, and the modern Swedes in copper. Cæsar. Comment. p. 166. v. 1. Var.

Talvina تلخون Thick Water.

Tulhum, water too thick to drink; when thickened with flower and boiled is a hasty pudding, or pudding à la hâte.

Tapar تپر To stop a hole, check, restrain.

Thebr, or Thapar, to stop; spelt Tha, Ba, Ra.

Tarbea تربیع Square Trencher.

Terbeea is a quadrangular figure—a piece of square wood. Ensan terbeea a quadrangular aspect (of the stars).

Telliz تلیز سه Saddle-cloth.

Telisé is a Persian carpet; Teliset, in Arabic, a sack.

Tia شو Aunt.

Tia is in Italian Zio, an uncle, in Persian Shu is a husband, and both Italian and Spanish are from the last, considering Shu as a relation, or relative, whether father's brother, or mother's.

Tocal توقل High Place; ascending to a Height.

### Tookel, or Tawekkul.

Tocino خوک Hog.

Khook is a hog, of which the Spaniards have made Khookino, and Tookino, or Tocino.

Treba طرفة Border, Skirt of a Garment.

Tref, or Teref, is a border, or extremity.

V.

Vos ASTE—Voste ایستاد Vuestra Merced.

Vofaste is used only by the descendants of the Moors, and the common people in the provinces for Vuestra Merced.

.JAH

U.

Usted, or Usted, is master. Usted Yakub, master Jacob, in Persian, which in Spanish is supposed ignorantly to be a contraction of Vuestra Merced.

Usted ایستان Sir.

Asted, or Usted, is master. Usted Yakub, master Jacob, in Persian, which in Spanish is supposed ignorantly to be a contraction of Vuestra Merced.

X.

XABEBA

قصب

A Pipe.

Kefeb, a reed.

Xaharro اخیر Plaster, Cement.

Akheer is what walls are incrusted with.

Xaheris

خراصیا

An Ass-mill.

Kher-aseea, a mill worked by an ass.

Xalmo

خلم

Sack, Saddle.

Khelm is a covering, or what covers the deer, and used by the Moors in Spain for a saddle, or defence, for the back of a horse, mule, or ass.

Xaquimate

Xaquimate شاومات Check-mate.

Xarave شراب Syrup.

Xarcias ارایش Rigging of a Ship.

Araeesh means the tackle. Kishtee, of a vessel; in general an ornament, or necessary accompaniment.

Xeque شیخ Lord, or Governor.

Sheikh is a man of authority.

Xergon جزت Straw-bed.

Jurzet is a bundle of straw to lie on.

Xerquerieu حزرخرقه Slaughter-house.

Jerz is cutting up, and Kherka is cattle, the two words are in Spanish put together, and made one.

Z.

Zahorar زخار To Gorge and be full.

Zekhar is full, gorged with meat.

Zambra زمبر A Boat.

Zumber, a skiff, yawl; also a Moorish dance.

Zumbar زبور To Buzz, and Hum.

Zumbour is a bee.

Zorro بیزره Fraud, Deceit, a Cheat, a cunning Fox.

Beezare.

Zubia زاب Place where Waters meet.

Zab is a fountain, or spring, from water collected in the ground.

Zaquizami سقف سامي Exalted Roof, a Place between the Plastering and the Roof.

Sukf samee are two words in Arabic, and mean roof high, or high roof.

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# REMAINS OF ARABIC

IN THE

# PORTUGUESE LANGUAGE.

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## PREFACE.

THE Portuguese language, like most other modern tongues, is made up of a mixture of Greek, Latin, Arabic, French, and Italian terms. The Romans, during their residence in Spain and Portugal, established themselves and their language with equal success; and the inhabitants continued to speak the Roman purely, even after they had got rid of the conqueror and shaken off his yoke.

To the Romans succeeded the Goths, and during their reign the Latin continued to be used, though it gradually declined, and ceased to be vulgarly spoken about the time it became, in great measure, colloquially extinct in the year five hundred and eighty-seven in Italy. In the eighth century the Moors invaded the Spanish and Portuguese, and changed their ancient idioms, and from that arose the modern language of those nations; that,

that, in process of time, has received the polish and perfection at which it is now arrived: there are still many Latin and Greek terms in them, and Arabic words enough to compile a dictionary, as Scaliger long ago observed, in his letter to Pontanus, p. 489. edit. Elzevir. 1627.

The most valuable part, perhaps, of these small etymological tracts is their certainty, and the little obligation they have to hypothesis and conjecture. If, indeed, the Spanish and Portuguese words are as different from the Arabic as Jour is from Diurno, and Diner from Digiunar, or Gain from Unus, through Unare, Coadunare, Guadagnar, Gagner, Gain; yet their derivations are as clear and incontrovertible, as will be seen by a slight attention to the changes the Arabic has undergone in its accommodation to the Spanish and Portuguese pronunciation, and want of corresponding letters to those of the Moorish alphabet. This will appear to be the case in the following examples in Portuguese: Almofalla, Alfella, Alfela, Almofaça, are in

Arabic

Arabic Almahalla, Alhella, Alhelua, Almohassa, owing to the choice or necessity the Portuguese were under of changing the Arabic ح Hha or double H, with a strong pectoral aspiration, into their own F, and sometimes into an S, as, for Herdun, to write, Sardaõ. In the same manner they have converted the Kha ح still more aspirated, into F; and Alchasse, Alchozama, Alchanjar, are become with them Alface, Alfazema, Alfange.

To the guttural Ain ئ they have very properly added an A, in Abda a province, Abdallah, a proper name, and Alâcir a vineyard; Aabda, Aabdallah, Aabacir, to distinguish the Ain from the Alif.

B is changed by the Portuguese into V in many words borrowed from the Arabians; as, Alvara, Alvaiade, Alverca, Alviçaras, Alvanel, Alyarraa, which in Arabic are, Albara, a schedule; Albaiade, a drug; Alberca, a town; Albeshara, good news; Albennie, a building, and official name; Albarran, a Chibol. The letter B undergoes another change into M, in Albondeca and Barran, which are, in Portuguese,

Portuguese, Almondega, a forced-meat-ball, and Marran, a little pig.

The letter T is found to be changed into D, in the word Ataud, from Attabut, a box. G is turned into L, in Lezirias, from Gezeeret, an island, and into Z, in Zeduaria, a plant with a purgative root, from Geduar. Z becomes G, in Algeroz, from Alzarub, a water-pipe, and in Girafalte, from Zorofat, the Falcon Girafalte.

S becomes Z, in Zarame, from Solhame, a cloak of the finest wool; and L an R, as in Nobres, and Ingraterra.

The He is changed into E, in Refens, from Rehyn, a pledge or pawn.

In compliance with an order of the Royal Academy of, Liibon, Fran. Joaõ de Sousa published, in 1789, a lexicon, in which he traced the Arabic language all through the Portuguese, and improved and corrected the works of Duarte Nunes de Leao, the best that had appeared on the origin of the Portuguese language, first in 1630, then in 1781. After Nunes came Manoel de Faria, and Sousa in.

in his Portuguese Europe, tom. iii. part. iv. cap. 10. but without addition or correction; Faria reduced the number of Arabic words, two hundred and seven in Nunes, to one hundred and six, and gave no reason for so doing. In 1712 followed Bluteau, who derived but few words from the Arabic either, says Joaõ de Sousa, because he knew little himself, or copied those who knew still less of the language of the Moors.

In the year 1790, Joaõ de Sousa copied and translated, at the recommendation of the Royal Academy of Lisbon, the Arabic documents in the royal Archives, relative to the Portuguese History, or at least a selection of such as were of any importance. The title of his book is, Documentos Arabicos para à Historia Portugueza copiados dos Originales da Torre do Tombo com Permission de S. Magestade, è vertidos em Portuguez por Fr. Joaõ de Sousa. These documents consist of letters to and from D. Manoel, king of Portugal. The first letter is from the governor of Cannanore to the king D. Manoel, and begins with

with all the pomp of the East, "To the great and glorious sovereign, judge, and sultan of exalted height. (The word Mulla, or Mawla, means sometimes Judge, Omnipotent, from whom there is no appeal.) Lord of sea and land, dispenser of all blessings in all places, possessor of the kingdoms of your enemies, monarch of the East and West; in government both good and great, a veteran in war, master of the sword and the pen, of extensive liberality and perfect justice. May God perpetuate your reign for ever and ever." This letter is an answer to one of the kings, and dated November 8, sixth of Moharram, 1503, from the least of the king's servants, Geneegeer Corobe, who had been appointed governor of Cananore by Cotelery, and retained by D. Vasco da Gama with the title of Gua-zil. Cotelery was the king with whom Vasco da Gama made peace in 1502.

Letter II. is from the same governor to D. Vasco da Gama, viceroy of India, praying him to recommend Geneegeer Corobe to the notice of every Capitano Mor, or commandant,

ant, that shall be sent to Cananore, and to charge them with orders from the king to shew the governor every mark of amity and distinction, May 27, 1503.

Letter III. from D. Manoel to the dwellers in Azamor, in Arabic, by Abdalla Raheiani, Arabic secretary to the king, requiring them to send the usual tribute of the thousand measures of corn, January 22, 1504. From Lisbon, in 1508, D. Manoel sent a fleet against Azamor commanded by D. John de Meneres.

No. IV. is from the Moradores, dwellers of Zafy, to the king D. Manoel, with a long history of grievances against tyrannical rulers and neighbours, to which they were as opposite as animals, that prey one on another, July 2, 1509.

Zafy, Azafia, or Saffia, lies at the bottom of a gulf in the Atlantic, near the mouth of the river Tensift, 85 m. S. W. of Azamor.

No. V. is from Aly Ben Saied to D. M. king of Portugal. The writer complains of D. John de Meneres, who laid on forty ounces,

ounces, equal to ninety reis per ounce, on every man's taxes, without carrying it into the royal account. Ninety reis make four vintins and a half, or five pence nearly.

Aly Ben Saied was governor of the Moors in Azamor.

Letter VI. from Ibraheem, king of Calecut, to D. Manoel, king of Portugal. Manoueel, Sultan of Pertekal.

The purport of the letter is to entreat his majesty to give strict orders to all Portuguese, who shall wish to enter into amity, and be at peace with the men of Calecut, to treat them with mildness, and not use force to obtain contributions which is out of their power to give, August 6, 1509. The address of the letter is,

الى السلطان العظيم و الملك الکريم دن منویل ادام الله عزه و نفع المسلمين  
بیلکه امین

“To the great sultan and munificent king, Don Manoueel, May God prolong his glory, and make the Mussulmen useful to him. Amen.”

Letter VII. From the principal men of the province of Sharkeea, to Don Manoueel, king of Portugal, and the Algarves, Lord of Gannoua, or Guinea, and the Zeheban, that is, the two gold mines.

This is an answer to a letter from the king, praying to enter into a treaty of commerce with his majesty, and promising to be faithful and obedient vassals. February 16, 1510.

Salem Ben Omar, who signs himself Sheikh of the customs of Sherkeea, was among the head men of the province allied, and tributary to Manoueel.

Letter VIII. From the inhabitants of Messe to Don Manoueel, king of Portugal.

"The dwellers in Mafé in particular, and in general, the old, the men of full age, and sebecan, young men and boys, to the king of Portugal, their sovereign, with thanks for the benefits conferred on them, and prayers for future protection against their neighbours who laugh them to scorn, for living under the government of a Christian; and many are the Moors that say, they have taken great pains

to sue for the protection of a Christian prince; but it is plain to see, thanks be to God, that they have neither security, respect, nor property. January 7, 1510."

Maffé lies between Zafy and Taftan, in the Atlantic. Abderrahmán, mentioned in the letter, governed the Moors of Zafy, in the place of Yahya Ben Tafufa. Massa was formerly Temest, and lies at the foot of Ai-duacal, a part of Atlas.

Letter IX. From Açañ Mobaty to Nuno Fernandes de Ataide. Açañ Mobaty was Sheikh of the customs of Abda. Nuno Fernandes was governor of Ataide, November 16, 1511.

Letter X. From Haji Hossein Rakan, king of Calecut, to Don Manoueel, king of Portugal.

Haji Hossein Rakan, was son of Mohammed, king of Calecut, and grandson of Zamoree. Alfonso of Albuquerque had, by his ambassador, made peace with Mohammed at Goa, in 1509. June 17, 1511.

Letter XI. From de Rashed Reken Waseel  
of

of Hormuz, to Don Manoueel, king of Portugal.

“ May the odour of sincerity waft with this its sweetest perfume to the magnanimous sovereign, Don Manoueel, whom God has destined to be completely happy.

“ After kissing your royal feet, I lay before them the communications I have from Damascus, of the marching of the king of Room (sultan روم) against the Franks towards Suez, and of the Shah of Persia against Diarbekr, and the total route of the army of the king of Room, in the absence of their monarch. What we most earnestly pray your majesty is, that your majesty will never cease to care for your kingdom of Hormuz.” March 27, 1511.

Rashed Reken, was governor of Hormuz, appointed by the chief captain Antonio da Silveira, who succeeded in the magistracy of Shereef the Guarda Mor of the king of Hormuz. See the Chronicle of King Manoueel, Part iii. p. 57. The Chronicle of the king, as quoted here, is referred to constantly by

Sousa in his notes. On Letter III. see part i. cap. 27. On Letter IV. part iii. cap. 12. Letter V. part ii. cap. 27. Letter VI. part i. 40. Letter VIII. part iii. 24. Letter X. part iii. p. 104. N. B. The name of the writer of the letter is in Arabic **زن**, Reken, but in the Portuguese Zarkam. The Za perhaps has fallen out.

### Letter XII.

#### LAWS.

Punishments and pecuniary mulcts which Yahya Ben Tafufa established for the government of the province of **HARRAS**. This Sheikh Abu Zacharia Yahya Ben Tafufa Ben Mohammed, whose glory God prolong, is mentioned in the note to the eighth letter, as having been succeeded in his government by Abderrahman, Feb. 3, 1512. This paper is signed by thirty names, Mobarak Ben Omar the first, Mohammed Ben Amlam the last.

Praise be to God alone ;  
that is, one, or the Integer. O louvor  
teja

seja dado a Deos so, which differs widely from so a Deos, to God only, as the Portuguese has it. God is one and whole, the Arabians say, and his creatures fractions.

old red (ill.)

#### FINES AND PUNISHMENTS.

The robber shall pay a fine of ten ounces, (equal to four shillings and six-pence,) or one one hundred dinheiros, (equal to four shillings and six-pence.) N. B. An ounce is ninety reis, or five pence, a dinheiro nine reis, of which nine hundred make four shillings and six-pence, or his hand shall be cut off.

#### REMARK.

Hands are the offending part in robbing and writing. Stubbs and Page lost their right hands, by a statute of Philip and Mary's reign, for writing and dispersing seditious libels.

II. Whosoever shall strike with a stick or a stone, shall pay two ounces, or twenty dinheiros.

III. Whosoever shall lay hands on another man's money, if he be a debtor, shall pay fifty dinheiros; if it be to rob, a hundred.

IV. If any one strike another with the fist, he shall pay two ounces.

V. Whosoever shall cut his brother Musulman shall pay a fine of two ounces, or twenty dinheiros, and a kubsh (ram) for the wound.

VI. He who shall furnish arms or money to runaway Moors in time of war, shall pay two ounces, or twenty dinheiros, او توب aw fawb, or a tunick.

NOTE.

N. B. The Portuguese version is, *Quem armar conversa sobre os Mouros fugitivos*, and omits aw fawb. The Arabic is من ذكر ما في السيف Who lends a shining sword, or furnishes a fugitive Moor with a cutting sword.

VII. If a woman treat her husband with contumely, she shall pay half an ounce, or five dinheiros, or a sheep.

VIII. If a man inveigh against his wife, and there are witnesses, he shall pay five ounces, or fifty dinheiros, or swear that he had no bad intention.

IX. If

IX. If a man be found in another's house for any treacherous, or dishonest purpose, he shall be fined ten ounces, or one hundred dinheiros.

X. He who commits adultery with the wife of another Moorman, shall pay one hundred dinheiros from his hoard, and over and above his wife shall belong to the injured husband.

XI. The man that goes back to quarrel with another, after he has been condemned by the judge, shall pay twenty dinheiros, or a tunick.

NOTE.

Sawb is a waistcoat reaching down to the knees, which the Moors wear in the fields instead of a shirt.

XII. Whosoever runs away in time of war, his goods shall be sequestered, his house burnt, and he banished from the king's dominions, and out-lawed. His wife shall be paid her portion out of the sequestration, and if any man kill the fugitive, he shall not be punished as a murderer.

XIII. If a man asks to be paid a debt owed to him, he must first acquaint the governor of the country, that he may fix a time for the payment, and if the debtor shall not pay at the time appointed, the Kaeed of the place shall judge him as he may think fit.

NOTE.

Ahmed Ben Elhajé for whose government these laws were established, was the Sheikh of the imposts of Harras, bordering on Ducasla, the most northern province of Morocco.

Letter XIII. From Mohammed Shah, king of Hormuz, to Don Manoueel, king of Portugal.

The writer prays to be relieved from one half of the tribute of Hormuz, Aug. 27, 1513.

NOTE.

Alphonso de Albuquerque, who had made peace with Mohammed Shah, adjusted the tribute Mohammed Shah was to pay yearly, (Vid. Chron. part ii. p. 56.) of so many thousand sherafins in gold, silyer, and copper.

Letter XIV. From Acan Mobaty, to  
Nuno Fernandes, of Ataide.

Acan Mobaty was a principal collector of the imposts of Harras. The letter is on the subject of exactions in collecting the tribute, and complaints of oppression. The writer desires Nuno to give the bearer a present, Inaam. This was a regular thing with the Moors, that the bearer of a letter should be paid by the receiver.

Letter XV. From the Shereef Mohammed, king of Fez, to Don Manoueel, king of Portugal.

Mohammed prays, that the vessels he is about to send to Algier and Tunis may be respected by the Portuguese, when they come from the East; he was afraid of his vessels being taken by Vasco Fernandes Cesar, who was then cruising in the streights. Vid. Chron. part iv. cap. 56.

Letter XVI. From the same, on the same subject, to the same. Jan. 30, 1514.

Letter XVII. From the king of Meleendo, to Don Manoueel, king of Portugal.

A monarch

A monarch is described with a thousand brilliant titles, and at the end it is said, "Don Manoueel is he." The king then tells his sovereign a story in the following terms: "Know, Sire, that heretofore there was a man, and his name was Haleem, who was as liberal as he was rich, and never turned away from any petitioner, or excused himself for not granting what he asked. It so happened, that one who wished to try his generosity to the utmost, came to his house. Haleem asked him his business, he answered, I am come for your head. And what good would it do you, replied Haleem, if you had it? There is a king, says the man, in my neighbourhood, who will give me a thousand ducats (deenaran) if I can bring him your head. Upon which Haleem went into an inner room, and having got together a thousand ducats, he stretched out his neck to the man, and said, Take which you will, my head or my money. The man took the money and went away. Your humble servant, Sire, wishes to make this experiment, and asks of a monarch,

narch, who is more fortunate than Alexander, fairer than the moon at full, braver than Cesar, whose favours refresh like the dew of the spring, to look with pity on the people of Meleendo, and shower down his bounty on their necessities." Here the writer exhausts himself in praise of the king, his master, and makes his principal business an after-thought.

Sept. 30, 1515.

NOTE.

This is evidently derived from the story of Hatim Tai, so much celebrated for his liberality throughout the East. There has, perhaps, then been some mistake in the name, made by a transcriber, and instead of *Haleem* it should be written *Hatim*. The name is written حاتم in the letter. Hatim was one of the Sehabeh or companions of Mohammed.

Letter XIX. From Khashbur Shah, governor of the port of Baruz, to Don Manoueel, king of Portugal.

This letter in the name, and by the order  
of

of king Azarkam, was written by the governor in the king's name. Azarkam was governor of the Isle of Baruz frontier, and subject to the Isle of Sumatra, whose sovereign was Khashbur Shah. April 9, 1516. The subject is the inhabitants, and their want of protection, who desire to be relieved, and allowed to pay twenty thousand sherafins instead of twenty-five thousand.

Letter XXVI. From Abderrahman Ben Hadu Almaztradee, called by Soufa Haduxa, without the other name.

"Praise be to the one God, and Manoueel, king of Portugal, Ducala, and the Indies; may God add to his victories, and increase his glory. Abderrahman enumerates his services to the king, talks of his having taken for the king thirty duar, or villages, each consisting of fifty, sixty, or a hundred tents, made of platted horse-hair, for which he had not been thanked, or received any answer to his letter announcing it. That he had lost men and cattle in abundance, and had no hope but in the royal countenance and support against the Moors."

Moors." May 6, 1517. Abderrahman lived in the province of Naâmei, and had in his stables more than a thousand horses, with which he waged war with the king of Fez.

N. B. The remaining letters, with a few exceptions, are to D. Joaô III. from Meer Abanafar Shah, son of Seifeddin, king of Hormuz, Aug. 8, 1523 ; from the Shereef of Fez, May 26, 1524 ; and from various persons. From Ebattar, chief of the allied Arabs, who lived in the neighbourhood of Azamor, and collected the tribute paid to the crown of Portugal. N. B. This is the last letter to Joaô with a date, Nov. 3, 1530.

the side of a hill with small  
openings and a few small trees  
and shrubs. The ground is covered  
with a thin layer of soil and  
there are many small stones and  
pebbles scattered about. The  
soil is dark brown and appears  
to be well-drained. There are  
a few small plants growing in  
the openings, but they are not  
very large. The ground is  
quite uneven and there are  
many small dips and hollows  
in the surface. The overall  
impression is that of a  
dry, open, and somewhat  
desert-like environment.

## REMAINS OF ARABIC

IN THE

## PORTUGUESE LANGUAGE.

PORTUGUESE. ARABIC. ENGLISH.

ABBA, Za Celasse      Padre Servo da Trinidade, tres pessoas.  
 Za is Ethiopic.

This is the Arabic word *ثلاثة* three, with Abba, father, prefixed. Father, servant of the Trinity.

Abderrahman عبد الرحيم Servant of the merciful.

Alcunha الكنه Surname, nickname, something, substance of anything, mode, sum.

Abuna

Abuna ابونا Nostro padre, Our Father.

Abxim حبسي Any thing black, an Ethiopian.

Açacalador اسقل Burnisher of swords.  
Askel.

The word is formed from the Arabic صقل, with the article prefixed, and the Portuguese termination. The Arabic is properly written with a Sad.

Açafate السفاطه Utensil, household furniture, a basket.

Açamo كمام Halter, or muzzle.

Acequiat المساقية A Watering, or irrigation, from Seka, and Sekaïet, a man who supplies travellers with water.

Achaque

Achaque الشكى Infirmity; from Shakee, Axxaguim, which, in the eighth conjugation, is to be wail.

Acicate الشك A Spur of one point; from Axxacate, Shak, a shoot.

Acipipe الزيبيب A Bunch of grapes, passa Azebibe, da uva.

Acinippo is a town in Hispania Boetica, now Ronda la Vieja, on whose coins is a bunch of grapes. Acinum is a grape-stone, with which Anacreon is said to have been choked. Plin. I. 7. c. 7.

Açotea المطواح The Ground-plot of a Assotua, house; from Satapa, to extend.

Açougue السوق Market; from Sawk, a place where men are collected together. Ahli fawk the market-people.

Açoutar **أَصْوَتَ** To Lash, scourge with a Savata, **سَوْتَةٍ** leather thong. Dar pançadas com cordas correas de couro.

Adail **أَدَلَّ** Shewing, a participle of Addaleel. **أَدَلَّ** the Surd verb **لَدَّ** ensinar o caminho, to shew the way, where the third radical is not heard.

Adarga **أَدْرَعَ** A Shield of leather, used formerly by the people of Spain and Africa; from Daraâ, to arm; in the eighth conjugation, to arm yourself, and be armed with a passive signification.

Adarme **أَدْرَمَ** Forty grains, a coin. Adderhem.

Aduana	الديوان	Hall of administration of public affairs. Deewan means also an account-book, muster-roll, and military pay-book.
Aldafe	الدف	A single drum, with one skin, also a cymbal, tambour de Basque introduced into Spain and Portugal by the Saracens, called Pandeiro by the Portuguese.
Albarrada	الباردة	A Clay vessel, or pot, in which flowers are set. Werd, as it is called by the Arabians, is a rose-tree.
Albergate	البلغة	Morocco slippers, Calçado de Marroquin al-parcas, Moorish shoes.
Albalgat.		Alparcas

Alparcas are made of pack-thread, and sometimes of rushes.

Alborge البرج A Tower. Borjon, fortress, or castle.

Albornos الباراني Mequinezes, cloaks with hoods and capes for winter wear, made first at Maquinez in Africa.

Alcoree القرص Sweetmeats in shapes for festivals.

Alçada السيدات Descendants of Mohamed, Justice.

Alciado السيدات Dominion, government.

Alcaeed القايد A President, or general.

Affento de Madeira	اللِّسْد	A Plank of wood, or thin shingle; in low Latin, Cedula; also a prop on which another leans.
Affened.		
Alanfe	الْحَنْش	
Alhanaxe.		
Alardo	الْعَرْض	A Review of soldiers; from ârada, he appeared.
Alarife	الْعَرْف	Architect; from Arfan, knowing, intelligent, scientific.
Albafor	الْبَخْور	Incense, perfume in Persian.
Albachur.		
Albalequim	الْبَالِغِين	The Age of Puberty, fourteen for men, and twelve for women.
Albalegeen.		

men. From ba-  
ligh, arrived at,  
reached, full,  
perfect.

Albarda الباردة

Albardaâ.

Covering of straw for  
beasts of burden.  
Bardan means in  
Persian, a reposi-  
tory for travellers'  
goods, and poles  
supporting pavil-  
ings.

Alcatifa العطيفة A carpet, or cloth, with  
Alketeefet. a long pile.

Almogaures البحار

A Warrior, and  
marauder, one  
who makes ex-  
cursions to  
plunder, and lay  
waste. From  
Ghar.

Aon

Ant

Ant

Ant

Ant

82

Alcuzez

Alcuzez **الكلزار** Somnolency. Khab

Alguzar. **الغزار** guzar, sleepy, lethargick, going to sleep.

Khaub is left out in Portuguese.

Alfadael **الفضائل** Liberality, virtues, excellencies.

Alfadaael. **الفضائل**

Alfitra **الفتر** Tribute of the Moor to the

Alfytr. **الفتر** king of Portugal. Alms giyen upon an Aeed, or a grand festival, called Aeed fytr.

Auge **أوج** Acme of good fortune, the

Auj. **أوج** top, or summit. Auj She-ref the fortunate aspect or ascendant of a star.

Alcaçus **عرق السوسا** Root of the plant

Arquesfus. **عرق السوسا** Sûs, or liquorice.



Alvafi القاضي The Cady, or Judge.

Alcazi.

Arratet رطل A pound of twelve ounces.

Retel.

Arremeqar رمي To throw from the

Remee. hand, or he threw  
(a dart).

Azmodeo ازمود Tempter. From Az-

Azmudo. موده muden to try, here  
it is in the passive,  
tempted.

Até حتى Untill. In Spanish Hasta,  
Hettee. from the same word.

Abra عبر A Bay, or anchorage for  
ships, differing from a bar,  
is from ábir, to enter in,  
and pass from one side to  
another. Abr is also a  
shore, or margin.

Acabá

Açafraõ

Açafrao **الزعفران** Spicery. Abzardan a box  
Azzafaran. for spiceries.

Açofifa **السيف** Alseeb and Alseev, or  
Seef, an apple. Ma-  
çāā de Nasega,

Açude **السد** Alsedd, or sedd, an ob-  
struction. Sedd Yajouj  
u Majouj, the wall of  
Gog and Magog.

Acafelar **قفل** Kufl, a lock. To lock up,  
fechar com cadeado  
vossa mulher.

Adibo **ذئب** Addeeb, a wolf; a thief, in  
German. Dieb from the  
Arabic, so also the Saxon,  
from whence we have it.  
Dau'z zeeb is the wolf's  
disease, or hunger.

Adobe الطوب

Attobi, a species of brick dried in the sun.

Adubo طوبى

Sweet spiceries. Tubee in Arabic. Addaffa, a lattice. Janella com adufa, from دفف deffet, two boards put together. Deffe'l kitaub the boards of a book.

Alabaō الباون

Allabban, ewes full of milk; from Leban, a breast of milk. Ak-huo bilibani ummihi, a brother of my mother's milk, i. e. a foster-brother.

Azenha لانى

Aseea, a mill. Aufeeaub, a water-mill.

Alface الخس

A weed, a thistle.

Alchasse.

Alfazema

Alfazema	الخزما	An aromatic plant.
Alchozama.		
Alfange	الخنجر	A short broad sword in Turkish.
Alchanjar.		
Almosalla	البله	A field of battle.
Almahalla.		
Alfella	الحله	An encampment, from Hel, to rest and stay.
Alhella.		
Alfeloa	الحلوه	A Sweetmeat.
Alhelua.		
Almofaga	المسخن	A Curry-comb.
Almohafia.		
Azafama	الزحمة	A Crowd. Mecca is called Um Azzahm, mother of the crowd.
Azzahma.		
Azagaya	الخارقة	Alchazeca, a Moorish lance for cavalry.
		BALIQ

شیخ را میگیرد و این را بگیرد **B.**

**BALIO** ولی Presiding over, governing, &c. **Wely.**

**Bedem** بدن Capa, a cloak, an ornamental girdle, worn by the Arabian ladies. A short coat of mail.

**Beledulgerid** بلاد الْجَرِيد City of palm-branches.

**Bledeljerrede** pronounced.

**Beleguins** بلغ An Officer of justice who follows, watches, and seizes. Belegh, obtaining, consummating.

**Bezuar pedra** بیان زهر Expeller of poison. **Bad zehr.** Bezoar stone, or antidote.

Boun	بن	Coffee berries before roasting. Ograo antes de ser torrado.
Bofa rinheiro	بوا الحناء	A Vender of al-henna, or hen-na, the dyeing, colouring herb.
Bulhenna.		Lawsonia intermis. The Arabic word for buying and selling is Beea.
Buzidan	بوزدان	Root of a herb in India, called Testiculos da Raposa. Fox-stones. Avicena, 95. 110.
Borax	بوراق	Nitre, borax used in soldering gold, called Burei-zergeran. Tinkaur Persian, whence Tinkal in German.

Badajos بلاد العيش  
Beladulaeesh. Land of support. In the Nubian Geography it is Badalius, and anciently was so pronounced. It is now a city of Estremadura on the Guadiana.

Bacoro بقار Bekar, cattle, cows of a small breed, a little pig.

Balsamo بلسان The Balsam-tree.  
Belesan. Balsam.

Balcam بالخانه A Balcony.

## C.

Calatayub قلعة ايوب Fortress of Aiub, Job, the Moor who founded it in Arragon. Vid. Geogr. Nubiens.

Cacerben

Cacerben Danes بن دانس Fortress of  
the son of  
Danes, the  
founder.

N. B. The Moors call their houses after the  
names of the founders. The Spaniards from the  
names of the lands, as in France and Scotland.

Caraça قراد Kerad, a tike.

Chafaris شکاریج Xacarige, a fountain  
with a spout, or  
without one.

Cuscus قصس A Cake made of flour  
and water in Africa.

Caba کعبہ A Square house, with the  
article, the Temple at  
Mecca.

Cava کھینہ Mulier má, an adulteress.

Cabha.

Zala

Zala صلاة A Prayer, benediction. Af-  
Selat. felat arrabeet, The Lord's  
Prayer.

Ceroulas سروال Breeches.  
Serwal.

Chita كف A Shield of leather for the  
Kef. hand, like a cestus, used by  
Persian soldiers.

Corgi Baxi باشی کرجی Captain of a  
Bashhee Corjee. troop. Basha  
in Turkish.

Cordovam قرطباني Cordovan. At Cor-  
Cortobanee. dova was the first  
fabrick of leather  
in imitation of  
Morocco.

Calahorra قلعة الکرہ A City of Old  
Calat'lhora. Castille. A  
fort of stones  
on a hill.

L

Calatrava

Calatrava      قلعة التراب      A City of New  
 Calaterab.      قلعة التراب      Castille, a land  
                     fortress.

Zaraf      صراف      A Money-changer.  
 Serraf.

Chocarreiro      سکریو      Ridiculing, sneering.  
 Sukhuret.

D.      د.      Dervise, a religious  
 Derveish.      د.      monk. Derveishee,  
                     poverty.

Debul      دبول      A Calamity, a wound in  
                     the lungs. Avicenna,  
                     cap. 2. p. 26.

Durazios      دراقن      Derakin duraqueno, a  
                     species, or sort of Per-  
                     sian peach that is  
                     white

white and of delicious flavour.

## E.

ELCHE <sup>اللهجة</sup> A Proselyte, from one religion to another. A man wavering between two opinions ; like a camel, whose pace is, in Arabic, Alejan.

Elixir <sup>الكسير</sup> A Fifth essence ; the philosopher's stone. Elix-  
Alikseer. sir doulet, the elixir of fortune.

Endivia <sup>هندب</sup> Endive, succory.

Hendeb.

Enganar <sup>خوان</sup> A Deceiver, betrayer, Kawwan.

Pronounced Khan, with En prefixed and Ar added.

## F.

FASQUIA فسخية Faschaea, a lath; from Fash, a division, splitting.

Fansarram فرخار Loquacious, boasting.  
Ferfar.

Fen فن Learning, science. Fen achlak, the science of Ethicks.

Frangau فروج A Chick. Gallo pequeno.  
Furuj.

Fulus فلوس A Coin, worth half a real,  $2\frac{1}{2}$  d.

## G.

GABAM كبا A Short tunic open before.  
Keba.

Gafar غافر Small Tribute, paid by the Jews and Christians to the Turks.

Garabia

**Garabia**      غربي      The West, Western.

**Gherbee**

**Garbon.**

**Garrama**      غرام      Ghereem means a debtor,

**Gheraum.**      غرام      a prayer of tribute, and  
Gheram a debt which  
must be paid.

**Gazua**      غزو      Making war, an act of con-

**Ghizou.**      جندي      vocation to religious war.

**Gindi**      جندي      A Soldier.

**Gota**      كوت      Pains in the feet.

**Gout.**

**Guadalabiar**      واد الابيار      Rio os poços,  
beer on o poço,  
a well. Abiar  
os poços.

**Guadelcacer**      واد القصر      The River of  
the palace.

Guadelcafu واد الْجَارَة River of relief, aid, or defence; a city of New Castille built on it.

Charé in Persian has the same meaning as our word Char, assistance of any sort, or time, in performing odd jobs. The Saxon word is the same.

Gudalhanar واد الْفَانُوس The river of the Phanos, or Light-house.

Guadelmedina واد الْبَدِينَه River of the city.

Guadeluppo واد الْعَب Vade lub, a river of New Castille, Rio de Seio, Geograph. Nubiens. river of the bay.

Guadiana واد يَانَا Passage of the Yana.

Guitam قیتار An instrument of music with four strings. جار تار char tar.

Guita خیط Pack-thread.  
Kheet.

## H.

HAMET احمد Ahmet, proper name of a man.

Hodamo عظام Odamo, something great ; from عظم.

Hued el barbar واد البربر Vad el barbar, Rio caudaloso, long-tailed, de Barberia, rising on Mount Atlas and running into the Mediterranean.

Hysopo, Azob الزوف Azzof, a herb.

JAEZES جهاز J. Jehaze, the trappings, arreios,

of a horse, hum cavallo.

Janizaro انکشري Vox Turca, Anquisaria,  
a new troop.

Jarra جرة Jarra, Jar.

Jasmin ياسمين Jasmin.

Javali جبلي Jabali, wild mountain hog.

Joia جوهر Jauhar, a shining substance.

## K.

KABK كباك Kebaq, a partridge, or galena,  
from the sound it utters of  
Keback.

Kanisat el Gorab كنيسة الغراب A congregation of  
Algrieia do Corvo crows.

Kequengc

Kequenge or Alaquenge كائنج Cacange Phy-  
falis, a Moor-  
ish plant.

Alkekenge of Tournefort.

Kiarchamber خيارشنبور Chiarxambar, cana  
fistula.

Kaçabe قصبہ Casabe, where sugar-canies  
grow. Cannavial de açucar.

L.

LACA لکھا Lacca, scarlet colour, extracted  
from the juice of a plant.

Lacaio لقیي Lekee, a servant, any thing  
thrown away as worthless.

Laqueca عقیقه Aquica, cornelian, precious  
stone of a red colour like a  
garnet, stanching blood.

Larim

Larim لاريم Larim, a Persian coin from the town of Larim, worth sixty reis, 3 d. two-tenths.

Lascarim لاسكريم A cavalry soldier.

Lascareem.

Lezirias جزيراة Jazirat, island.

Limao ليبون Laimun, lemon.

Locafa لقها Lacaha, a company, tribe.

Lofada لفها Lafaha, a strong gust of wind.

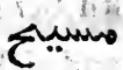
Lohoc لعق Lo'ôq, from Laâca lamber, to lick.

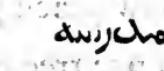
Luletem لولتبيم Luleeteim, two pearls.

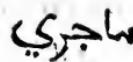
M.

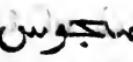
MAÇAGAON ماصخن A place in Africa in the province of Ducala; meaning also stinking water.

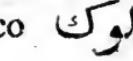
Macio

Macio  Macio, smooth. From Ma-  
caha, polished.

Madraçal  Madraça. From Daraça,  
he studied, a school for  
reading and writing.

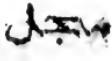
Madrid  Maajreet. From Maajireet,  
Madrit. running water, therefore  
rightly called Madrit.

Magos  Majus, Majician, or searcher  
into mysteries, philosopher.

Mameluco  مملوک Bought. A purchased slave.

Mancebo  مانسب Manfubon, an enamoured  
person.

Mandil  ماندل Mandeel, a hair-cloth, a  
coarse apron.

Mangil  مانجيل A scythe.  
Manchil

**Mar** مار Synonymous with Senhor santo, also a Lord, and rich man.

**Maracotuon** مراقطن A yellow peach grafted on Baracoton براكتون a quince tree, woolly on Woolly, outside.

**Maravedi** مرابطين People of Arabia, of the Marabateen. sect of Ali, opposed to Omar. From Rabata, firm, compact; which the sect of Omar was not. Maravedi is a word used in reckoning, but no coin.

**Marlotu** ملوطه A short dress of the Persians and Indians.

**Marquezita** مركزة Pirites in the veins of metals.

**Mastica** مكثة Mastich, commonly called almeeega.

**Mascara**

Mascara مخرس Scoff and jest; from Sachara, in the fourth conjugation.

Matamorra مطمورا Cellar to keep wheat  
Matmuro. متمورا in; from Tamar, to  
keep wheat to ground hide under ground.

Matraca مطرقة A wooden rattle with two iron-rings, used to call priests to the choir in the

From Terk, striking a harp or lute. The ancients used rings at doors instead of knockers, of which Almeloveen has given us a plate, in *Conjectanea*, p. 150. 12mo. Amstel. 1685.

" For none but that in honour live shall touch my ring." CHATTERTON.

Matruxibaxi مطرشى باشى Carrier of water in skins, or principal water-carrier.

Mesquinho

Mesquinho	مسكين	Poor, indigent.
Mulana	مولانا	Our Lord.
Motrias	مطراس	A site in Sentarem, fourteen miles from Lisbon. Santarem, or Santa Irene. Also a bar, or bolt, across a door. From Turs, a shield, or security.
Mexuar	مشور	An audience chamber, a place of consultation, to deliberate in, where the king gives audience.
NARUZO	نرجس	Narges, narcissus.
Nataf	نطاف	An oily mineral earth affording bitumen, used for burning like pit-coal. From Natafet, shedding, flowing.
		Nacar

Nacar نکار Nacar, painting of various colours.

can often be seen in

Nora ناعورة Naura, hydraulic machine, used to draw water out of wells, cisterns, rivers.

Noradin نورالدین Nureddin, light of religion.

Nunged نواجد Nauajed, the grinders. Sousa quotes Avicenna, cap. v. p. 14. The word for grinders is, نیوب the plural of نaub.

bullock dried oil. Ahmet

book should be called **O.**

soil, soil, soil, soil, soil

**OLEID AHMET** ولید احمد Ueleed Ahmed, a family name, a praise worthy child, worthy son. Ahmed is one of the names of Mohammed.

sheep

**Oquia**

Oquia وقيه Uakia, an ounce. Twenty ounces of gold make two hundred and forty cruzados.

Oxala انشا الله Enxa Allah, may it please God.

## P.

PAPAGAIO ببغاء Parrot.

Bebagha.

Paparras حب الرأس Habberrás, Seed for the head. An herb called Piolheira, whose seed kills os piolhos, lice.

Pateo بطة Pathaton.

N. B. Pateo is a court, or yard. From *πάτος*, via calçata, in Greek. Soufa's word Bethet is the stature of a man.

Pato بط Batton, a goose, or duck.

Pagoda

Pagoda بَتْ خَدَا God's image, idol,

Betkhoda. بَتْ خَدَا temple.

Pendaō بَنْدَ Bendor in Persian, a standard with streamers carried in processions.

Pir Beq بَرِيْكَ Pir bec; a Turkish word of military dignity, of the rank of colonel.

Q.

QUIRAT قِرَاطٌ Quirat: a carat, a seed of Alfarroba, St. John's bread, six grains of wheat, used by shop keepers.

R.

RABIQUE راوِيق Raveek, face-ornament; from Ruc, or Ravac.

M

Recova

Recova	ركوبه	Rocoba, A company of horse-men, an attendant on horse-men. Rekubu'l kousej, the cavalcade of an old man without a beard, in the Persian Masquerade, at the end of winter.
Regucifa	رغيفه	A little loaf with a hole in it, used in the province of Minho. A loaf in the shape of a ring at Oporto.
Resma	رسما	Resma de papel ; from Razama, a ream of paper.
Rihana	ريحانه	Reehana, a garden, an odoriferous herb.
Robe	رب	Fruit boiled to the consistence of honey.
Roca	روقا	Roca, (rock,) a distaff for spinning thread, or wool, and cotton.

Romāā رمان Rumman, the pomegranate.  
 Rummani, like a pomegranate. Rummauyet, a dish dressed with the seeds and juice of pomegranates.

## S.

Saca ساکہ A duty for goods embarked.

Safena سافینہ A vein of the knee divided into three branches.

Saffo سفلی Saflio, the skin of a conger, or like it; is derived from Seflon, a bottom, or low place.

Sagapejo, or Sagapeno سگبینچ A sort of gum much used in the shops.

Sagres سر س Sacron, a piece of artillery so called.

Saguaō, Xaquaō صَاعِنْ A Latin word, ex-  
itus; in French egout, a drain.  
Sousa derives it from Senn.

Salamandra سَانْدَرْ A lizard.

Samandr.

Sambuco سَبُوقْ سُوقْ Boat, or pinnace.

Samerça آمِرْسَهْ An exposed situation,  
open to the sun.

Sanco سَاقْ A bird's leg.

Sak.

Sejana سَجَنْ Prison. Chain.

Sardam حَرْدَنْ A green lizard from Ly-  
bia, the land croco-  
dile.

Sarjento سَرْجِنْ Sarjeng, a non-com-  
missioned officer;  
from

from Ser, head, and  
Jung, war. In Dutch  
Serjeant, as in English.

Sarralho	سرای	Saraee, a palace.
Sarraquinos	سراقین	Robbers; from Saraca, to rob.
Seara de trigo	سحر	Sahra, corn, just be- fore it is cut.
Sebel	سبل	Sebel, vea sebel with two eyes, which physicians call dilatative, or branching. Avicen.
Sega	اسک	A plough, harvest time.
Semide	سپیدہ	Flower of wheat.
Sirage	سیرج	Oil of gergelim, or sesame, Indian corn.
Sifamina	سیفانیا	Saōn os ossos miu- dos das juncturas
Semsanceat.		dos dedos das māos, e dos pés.

			Avic. c. 25. p. 15.
			Sound of the small bones of the joints of the fin- gers and toes.
Soda	صودا	Sodá.	Pain in the head.
Sorvete	شربة	Sherbet,	any drink, in Persian and Arabic.
Sottaō	سطوح		Reservoir.
Sumagre	سماق	Sumack,	a tree, or shrub.

## T.

TABARZET	طبرزذ	Tabarzad,	white su- gar-candy.
Tabaxir	طباشير		Sugar of the bamboo.
Tabaz	ضبع	Tabaz	means a leôa, a lioness,
Dabaá			and not o lobo, a wolf ; and
Dibo.			is called Dibo, and not Tabaz.

Tabefç

Tabefe طبیخ Tabiche, warm ewe's milk thickened with flour and sugar.

Tabique طبیق A division made by boards and hoops, or wattles.

Tufam توفان Typhon, a whirlwind.

## X.

XERGAO شرک Hangings.

Xaroco شرق An easterly wind, land or sea breeze.

Xaropo شراب Syrup. Sherabati, a maker of syrup, a weak wine.

Xequue شیخ Bee keefa, without intoxication.

Xequue شیخ Title of honour and dignity.

Xarife شريف Title of prince in Barbary,

Xauter شاطر An experienced guide in the deserts of Arabia.

Xelma سلم Snare for birds, or armadilha.

Xo شو A word used in stopping beasts of burden.

Xorcas كشر - Bracelets and rings that the women wear round the ankles.

## Z.

ZABRA زبرا An African boat.

Zara زهرة Zehr, a flower. Zehra benet Jesu, a flower of the race of the Messiah, the name of a woman.

Zoramé

Zorame سلهام Solhame, a white cloak made of the finest wool.

Zorzal زرزور Zarzur, a starling.

Zerbo زرب Zerbon, a term in anatomy, a canal, or duct.

Zigue zigue زيج The creaking sound of a door, opening and shutting, of a new mat.

Zizania زوان Tares, darnel.

100 )  
absolutly impossible to observe

anything in particular. **الآن** **لذلك** **لأن**  
لأنه من الممكن أن يكون هناك

شيء ما ينبع من المفهوم **لذلك** **لأن**  
لأنه من الممكن أن يكون هناك  
شيء ما ينبع من المفهوم

absolutely impossible to observe

anything in particular. **الآن** **لذلك** **لأن**  
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لأنه من الممكن أن يكون هناك  
شيء ما ينبع من المفهوم

## APPENDIX.

THE extract which I have here given, is from Mr. Wilkins's Sanscrita Grammar, and, I may add, Dictionary, which for elegance of type, excellence of arrangement, and lucid order, is far above my praise. The Hitopadesa, or Amicable Instruction, first known by the unmeaning appellation of Pilpay, Elephant's Foot, and Bidpay, Fat, or Splay Foot, Fables, is the original of *Æsop*, whose real name was Eswed, or Esud, from the Arabic word *أسود* black. This strengthens the opinion of the Arabs, that *Æsop* was a Nubian, or Abyssinian; and makes it more than probable, that he and Lokman were one and the same. The knowledge of the primitive language to those who are sent to India, must be of incalculable utility for the discovery of the *καιρὸς εὐδαιμονίας*, or lucky moment in the Hindoo Almanacks, which is there pointed out in Sanscrit, and intelligible only to the initiated,

tiated. Thanks to Mr. Wilkins and the accomplished Pundit in the Edinburgh Review, we may now know which day is marked with chalk, and which with coal, in spite of the Brahmans, in whose skulls all the light has been hitherto locked up, as it was heretofore in the lanthorn of Aristotle.

The Sanscrit, Greek, Roman, and German languages, touch in many points, and in nothing more than in their privatives. Soor, good; Assoor, not good; Sutty, faithful; Asutty, unfaithful. *Kaxoy*, evil; *akaxoy*, good. Felix, infelix; and in German, Tugend, virtue; Untugend, vice.

The fables of Bidpai, or Sanscrit Apologues, have, it is well known, undergone a variety of versions into Persic, Arabic, Hebrew, Greek, and Latin, besides Italian, Spanish, and German. The Hebrew, by Rabbi Joel, had disappeared in 1697, when Sebastian Gottofred Starkēy, published the Greek and Latin at Berlin; the ancient Latin is directly from the Hebrew, by John de Capua, and the Spanish from the old Latin.

Latin. From the Latin came the German with this title, *Beyspiel der alten Weysen von Geschlecht zu Geschlecht*, with one hundred and twenty-five plates. This edition of 1483 is, perhaps, still in the library at Ulm. The Greek version was made by Simeon Seth, a physician, and by order of Alexis Comnenus, in the eleventh-century, and translated by Poffinus, and still closer by Starkius.

My principal intention is to show, that if the metre, which we call hexameter from the number of its feet, is common to four languages, and if the Sanscrita be proved to be the original, the Greeks, Romans, and Germans have either borrowed it, or fallen into it from some unaccountable resemblance in their language to that of the Hindoos. I may also add, that the identity of metre of any four languages, three of which are ancient and one modern, affords no small probability of their dependence and derivation one from the other, especially if that metre consist of dactyls and spondees, which are under no obligation for their harmony to the rhythm of blank verse, or the rhyme of heroick measure.

The reduction in the Greek, Latin, and German languages, of the cases of nouns, which are more in number in the Sanscrit, and the abridgment of declensions are, no doubt, as strong a presumption of secondary improvement, as that the best dictionary is the last.

The Sanscrit language resembles the Greek and Latin, in the formation of the cases of its nouns, and declensions of its verbs, and particularly in the termination in *mi*, which it seems, is anomalous in the Greek. I do not know, if this be worth mentioning, as the Sanscrit termination is owing to the pronoun suffixed, as in *Asmi*, am I; *Jivami*, live I: but in the Greek there is no trace of the pronoun *ἐγώ*; none indeed of *ἐγώ*, but some of *Iω*, which was the old Doric mode of writing, as we learn from the Scholiast of Aristophanes, *γράφεις καὶ ίώ ἀντὶ τοῦ ἐγώ*, *IΩ* is also written for *ego*, and by dropping the last vowel in *δίδωμιω* it will be *δίδωμι*, give I, like the Sanscrit. The word *Barbara*, a barbarian, claimed by so many languages, and explained by so many etymologists, is Sanscrit; as is

is also Moorhatā, foolishness, with the Greeks, *μωρότης*, which they, as they are wont, derived from *τὸ μὴ οράν* in their own language, from not seeing, or from *μὴ ὤρα* not having foresight.

Maha nandi, in the Bisnagur language, which is Sanscrit, means great pleasure, as it does in Greek; *μέγα ἀνδάγειν*, to please greatly. Eustathius is reduced to an absurdity in his derivation of *μέγα* from *μὴ γῆ*, no longer on earth, but above it.

As it is my design to exhibit a specimen of Greek and Sanscrit parallels at the end of the work, I shall proceed to the main business, and transcribe the Sanscrit verses, placing at their head the name of a priest in Ceylon, whose name is an hexameter.

**VELLIVERIEY** Sangarakeeta teron wahansay.

1. Ajaramavarat prajno vidyam arthancha chin-tayet.
2. Grihit'(a) iiva Kefeshu mrityuna dharman acharet
3. Vidya

3. Vidya dadati vinayam vinayad yati patratam
4. Patratwad d'hanam aptoti d'hanad dharmas  
tatah fuckam.
5. Sarya drayeshu vidyaiva vittam ahur anuttaman
6. Aharyatwad anarghyatwat akshayatwach cha  
farvada.
7. Sangam nayati viduaiva nichagapi naram sarit
8. Samudramiva durdhardham nripam bhag-  
yamatah param,

THE ENGLISH IN THE ORDER OF THE WORDS.

LIKE one not subject to sickness, and death, a wise man science and wealth should consider.

N. B. *Cha* at the end of *arthan* means *and*, as the Latin *que* does, and is always joined to another word in both languages.

2. Seized as one by the hairs of the head by death, the duties of religion he should practise.

3. Knowledge

3. Knowledge giveth humility, from humility he attaineth worth.
4. From worth, wealth he attaineth, from wealth the power of being religious, from ~~and him~~ thence happiness.
5. Of all things knowledge, also treasure is esteemed the greatest.
6. From incapacity to be stolen, from incapacity to be given away, from incapacity to be destroyed.
7. Conducteth knowledge also to acquaintance, a man, as \*
8. The humble stream to the ocean, hard to be attained to the prince, to good fortune after this.

## GERMAN.

EIN Weiser soll Kentniss und auch Glucksguter betrachten,

1. Als der, der kein Sklave der Krankheit, und Sterblichkeit ist.
2. Er sollte Religion, und deren Pflichte so üben Als der, der vom Tode in die Haare ergriffet.

3. Kentniſ ſchenket Demuth, Demuth Krönt /m ihm mit Würde.
4. Durch Würde Komt Reichthum, und Gewalt giebt um ſelig zu feyn.
5. Sey Kentniſ dein groſteſter Schatz, und unmöglich muß werden.
6. Eigene Verschenkung, Raubung, Zernichtung von Feinden.
7. Sanft ſchleicht ſich der Bach zum Weltmeere, wie Weifeit zu Freunden,
8. Und Freunde zum ſtolzen Fürſten, die beglücken das Leben.

GREEK.

Δεῖ σόφου ἄνδρος ἄθρειν, Θεὸς ὡς, γνῶσιν τε καὶ ὄλεον.

Ζῆνα σέβειν ὡς ἐν τις Θρεῖς μόρῳ ἐπίληπτος.  
 Γνῶσις ἔδωκε τάπεινα, καὶ ἄξιον ἔμεναι ὄλεοι.  
 Εξ ταλόυου Θρήσκοντι θεῶν ἔξεστι γένεσθαι,  
 Καὶ μακάρω· ταντῶν δὲ δαημοσύνη μὲν ἀρίστη,  
 Ηγούμενος κλέπτειν, δύναται, δώρειν, οὐδὲ μερδεῖν.  
 Εἰς ἄνδρας δὴ Γνῶσις ἄγει, ὡς εἰς ἄλλα τάγη,  
 Εἰς βασιλῆα δυσάμβατον, εἰς εὐδαιμονα καιρόν.

## LATIN.

VIR sapiens, tanquam Deus, alta mente reponat  
 Doctrinamque et opes, et sicut morte prehensus  
 Summo in crine caput, colat alti numina cœli.  
 Scire humilem facit; atque humili non dignior  
 audit  
 Divitiis; opibusque datur divina potestas  
 Numina adorandi, ante obitum dicique beatus.  
 Optima doctrina est ante omnia, quam neque  
 furta,  
 Quam neque dona valent, neque rerum abolere  
 vetustas;

Illa hominum ad cætus quoque dicit, ut ad  
 mare rivus,  
 Difficilemque aditu regem, vitamque beatam.

To these Sanscrit hexameters may be added  
 the motto, in two verses of six feet, to Mr. Wil-  
 kin's Grammar, and the distich at p. 34.

Sausha Dasaratha Rama, Sausha raja Yudhish-  
 th'hira,

Sausha Karna maha Tayaga, Sausha Bhima  
 maha vala.

Ille hic Dasarathi natus Rama, rex Udishth'hira  
 Ille hic largus opum Karna, et Bhima robore  
 magno.

For a specimen of a Sanscrit pentameter we have a description of the seasons, as they succeed one another in Hindostan, in a single line of five feet.

Seefar, heemant, Vasant, Greeshma, Varsa, Surat. Dewy, cold, mild, hot, rainy, dry, or breaking up of the rains. See notes to the Geeta.

Mahabala, or Maha Vala, is a title of the king of Seenghala Dweepa, who is called in the Hitopadesa, the Sarasa Mahabala. Heetopades, p. 258.

~~ancient names of animals and birds~~ ~~names~~

I shall conclude this Appendix with a few Sanscrit words, out of a considerable number, which are found to have the same meaning in other languages.

SANSKRIT.	GREEK.	PERSIAN.	ENGLISH.	FRENCH.	LATIN.
Eka	—	ک	Each	—	—
Aper	—	—	After	Après	—
Dakshina	—	—	—	—	Dextima.
					N. B. The ancients said for dextro et sinistro dextimo et sinistimo.
					Festus. Sallust. Bell. Ju- gurth. e.
					100.
					Pratam

SANSKRIT. GREEK. PERSIAN. ENGLISH. FRENCH. LATIN.

Pratam	πρῶτον	—	—	—	—
First.					
Charam	—	آخر	—	—	—
Last		Akir			
Mayata	—	ماتا	—	—	—
He dies		Mata,			
		he is dead,			
		in Arabic.			
Datum	—	دان	—	SPANISH.	Datum
To give					Given
Da	—	د	—	—	Da, give
Vara	—	—	—	Varon	Baro
A hero				A man,	a soldier.
				in Spanish.	
Pura	—	پورا	—	—	—
Become		Pur			
full					
Nabha,	—	—	Nabs	—	—
hurds by					
seizing for-					
cibly, un-					
awares.					
Tapa	—	تابان	—	—	—
Shines		تابيدن			
		Splendor,			
		to shine.			

## SANSKRIT. GREEK. PERSIAN. ENGLISH. FRENCH. LATIN.

Mana	—	معنى	—	—	—
Know,		Minding,			
Mind.		being anxious about.			
		Arabic.			
Lupa	—	—	Lopped, cut off.	—	—

GRANICIAS, Cesar, Paseo, Mexico, Mexico, Latin.

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of builders, a jamb of Heetopades,—Appendix.

a door, any thing that Hexameters,—Appendix.

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## ERRATA.

### Page.

40. السفاطه *read* السفت  
68. houseman, *read* horseman.  
155. صنجل, *read* صنجل

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وَمَنْ يَعْمَلْ مِنْ حَسَنَةٍ يَرَهُ  
وَمَنْ يَعْمَلْ مِنْ سُوءٍ يَرَهُ





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